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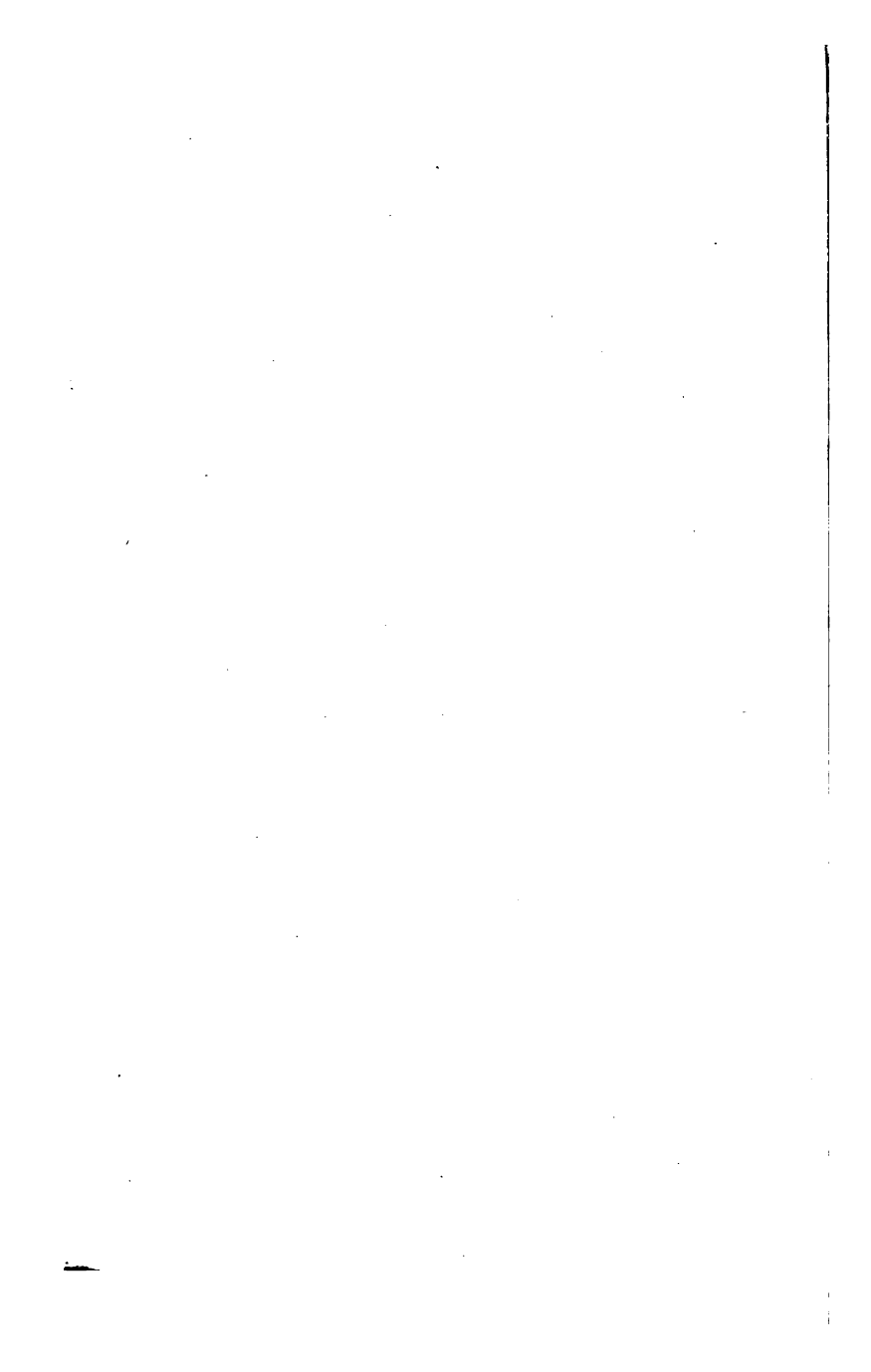
OF UNIVERSITY COLLEGE, OXFORD;

LATE PROFESSOR OF SANSKRIT AT THE EAST INDIA COLLEGE, HAILEYBURY.

LONDON:

LONGMAN, GREEN, LONGMAN, AND ROBERTS.

1860.



PREFACE.

ALTHOUGH, the "Easy Introduction to Hindústání," published in the autumn of last year, was intended to suit all classes of learners, many of those among whom the book has circulated have expressed an opinion that it is not sufficiently short and simple to serve as a Primer, or first book. The present little work has, therefore, been written to meet the wants of beginners, especially those whose minds, without being stocked with much learning, have at least been trained to comprehend the common principles of grammar. As its title implies, its aim is merely to explain the *first* rules and rudiments of the language, in such a manner as shall commend them to Englishmen of average capacity, whose scholastic discipline has not been greater than is usually imparted at national schools. This has been no easy task. As the subject developed itself, I became conscious that I could not effect anything satisfactory, even of an elementary nature, unless I gave my learners credit

for a certain faculty of apprehension, a certain native vigour of intellect, and acquaintance with the structure of their mother-tongue. My plan, therefore, has been to keep in view as far as possible, the formation, of English; and, by comparing it with Hindústání, to mark the differences and resemblances that exist in the two languages. Nevertheless, in pursuance of my method, I have thought myself justified in assuming ignorance as to the meaning of the common terms of grammar. Experience has convinced me that many advanced students would be puzzled if asked to give a clear and definite explanation of the terms, Noun, Adjective, Verb, &c. In a Primer, then, it is hardly possible to be too full and explicit in making these points perfectly plain.

The vocabulary of useful words on various subjects, appended to the grammatical part of this work, will, I hope, add greatly to its practical utility. With a view to the exhibition of such words only as are commonly used in India, I have sought the assistance of Hindústání scholars who have associated with the natives in those districts of Hindústán where the purest idiom is spoken. The selection has therefore been submitted to the Rev. R. C. Mather, to Captain Henry J. W. Carter, and to Professor Cotton Mather, and I have to thank these gentlemen for the kind aid I have received from them in revising the proof sheets.

Notwithstanding the pains I have taken to be simple and intelligible, I fear I have not always been successful. The blame, however, must not be laid entirely at my door. Primers and grammars of every kind are, after all, necessary evils, only to be borne because not to be avoided, and even, at their best, composed of much nauseous matter, which is part and parcel of their very nature, and which no amount of sweetening can render palatable.

No grammar, however ingenious, especially on a subject like Hindústání, could ever be made *pleasant reading* to an Englishman. If the present little work prove successful in removing any of the difficulties of idiom which have hitherto debarred the mass of European residents in India from proper intercourse with the natives, its utmost purpose will be accomplished.

In conclusion, I may briefly repeat what I have stated at full in my Preface to the larger work, that if we hope, not merely to preserve our Indian empire, but to avert a worse catastrophe than the mutiny of 1857, we must endeavour to break down the partition which has hitherto separated the European and Asiatic races. This can only be effected by free communication with the natives, by studying their character, and leading them to study us, until Englishmen, Hindús, and Mussulmáns are brought to perceive that, as

fellow-men and fellow-subjects, they have many interests, tastes, and views in common with each other. Who can doubt that the first step to be taken in this direction ought to be a fixed resolution, on the part of every British resident in the East, to make himself master of the Indian vulgar tongue? It is hardly too much to affirm that the honour, the safety, the very existence of Englishmen in India depend on the fulfilment of this duty.

M. W.

Cheltenham, October, 1859.

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HINDÚSTÁNÍ PRIMER.

1. HINDÚSTÁNÍ, though spoken more or less all over India, is properly the language of that part of the country which lies towards the north-west, of which Delhi is the chief city.

LETTERS.

2. Like English, and all other languages, Hindústání is made up of words formed and joined together according to fixed rules, called rules of grammar.

3. A word is the sign of a thing or of a thought, and may be either spoken or written: that is to say, it is either a spoken sound, or a collection of written marks, employed by men as a means of making known to each other what is passing in their minds.

4. In writing a word in English we use the marks formerly employed by the Romans, and these we call letters. They are twenty-six in number, as follows: a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z. These, when written in their order, are called the alphabet (from alpha beta, the names of the first two Greek letters); and when two or more letters are taken together to form one sound, this single sound is called a syllable (the word 'syllable' meaning 'taking together').

5. The larger form of the twenty-six Roman letters is called *capital* or *head*, because the first or chief word

in a sentence, as well as the names of persons or places, always begins with one of these letters. They are, A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z.

6. In English we use these twenty-six Roman letters to mark the sounds which our mouths utter in various ways, by the movement or action of what are called the *organs of speech*, — that is, the throat, the palate, the tongue, the teeth, and the lips.

7. Those simple sounds, which are uttered by merely opening the mouth, with little movement of the other organs of speech, are called *vowels*. The marks of these are, *a, e, i, o, u*.

[*Note*.—Two of the above five marks joined together may sometimes stand for one vowel sound; thus, *ai, au*. These are called *diphthongs*.]

8. The other letters are called *consonants* (that is, sounding together) because they cannot be uttered without the help of vowels, and then only by the direct action of either the throat, palate, tongue, teeth, or lips.

9. Thus, *k, c, g, h, q*, are marks of sounds uttered chiefly by the throat; *j* and *y* by the palate; *r* by the tongue; *t, d, n, l*, by the tongue and teeth; *s* by the teeth; *p, b, f, m, v, w*, by the lips.

HOW TO SOUND THE VOWELS IN HINDÚSTÁNÍ.

10. Every letter, whether vowel or consonant, ought to stand for one sound, and never to be used for any other sound. But in English we do not keep to this rule. Thus, the letter *a* may stand for five different sounds; some short, and some long; in the English words, 'tape,' 'tap,' 'tall,' 'tar,' 'mortar,' and each of the five vowels, *a, e, i, o, u*, may stand for the sound of *u* in 'gun,' as in 'organ,' 'her,' 'sir,' 'son,' 'sun,' and the sound of *a* in 'tall' is differently marked in six words; thus, *all, or, taught, great, thought, George*.

So also the consonant *c* may sometimes stand in English for the sound of *k*, and sometimes for that of

s, as in 'cup' (sounded 'kup'), and in 'city' (sounded 'sity').

11. But in using the Roman letters to write Hindústání words we make a fixed rule, that EACH LETTER SHALL ALWAYS STAND FOR THE SAME SOUND.

12. The letters which stand for vowel sounds are always to be sounded as follows:

13. *a* is *always to be sounded as a* in 'organ,' or as *u* in 'gun' (never as *a* in 'man,' 'mat,' 'mate').

14. *e* is *always to be sounded as the first e* in 'there,' or as *ay* in 'pay,' *i* as *i* in 'pin,' *o* as *o* in 'so,' *u* as *u* in 'bull.'

15. For the long or broad sound of *a* in 'cart,' 'call,' the letter *a* is still used in Hindústání, but always with a stroke over it, so, *â* ('cárt,' 'cáll').

16. Again, for the long soft sound of *i* in 'police,' the letter *i* is still used, but always with a stroke over it, thus, *î* ('police'); and for the long sound of *u* in 'rule,' *û* is used ('rúle').

17. For the common English sound of *i* in 'high,' 'fire,' which is often found in Hindústání, we never use *i* but always *ai*; and for the common sound of *ou* in 'our,' we never use *ou*, but always *au*. Such words as 'high,' 'our,' would therefore be written *haigh*, *aur*. But when any other vowels but *a* and *i*, *a* and *u*, are joined together, they must be sounded separately. Hence such words as *gaí*, *âe*, *lâûn*, must be sounded in two syllables, thus *ga-î*, *â-e*, *lâ-ûn*.

18. Thus we have ten marks for the vowels in writing Hindústání, *a*, *â*, *e*, *i*, *î*, *o*, *u*, *û*, *ai*, *au*; and these never change their sounds.

[19. *Note*.—The natives of India sometimes sound the owels more deeply from the throat than we do; something in the same manner as a native of London often sounds words like *air*, as if written *hair*. To note this deep sound from the throat, a mark ' is placed before a vowel so sounded. Thus the English word *air*, as pronounced by a Londoner, might be written 'air. But in common speech the mark ' before a vowel is hardly sounded at all by the Hindús; though Muhammadans pronounce it distinctly.

20. If the mark ' is placed *after* a vowel, it properly marks a still deeper sound down in the throat, which is said to be like the

cry of a sheep or calf; thus the first two letters of the word *ba'd* might be said to be sounded like the bleat of a sheep. But in common speech *ba'd* would be sounded much as if written in Hindústání, *bád.*]

HOW TO SOUND THE CONSONANTS IN HINDÚSTÁNÍ.

21. *B, d, f, j, k, l, m, n, p, s, t, and v,* are to be sounded as in English.

22. The letter *c* is not used in writing Hindústání, excepting to form the letter *ch*, which is held to be a *single* letter (not formed by joining *c* and *h* together), and always has the sound of *ch* in 'church,' 'chin,' &c.

23. *t* and *d* stand for the usual sounds of these letters in most English words, though a native of India would sound *t* and *d* in such words as *tin* and *din* more through the teeth than we do.

24. But in some Hindústání words *t* and *d* are sounded with a dull, heavy sound, almost like an English *r*, the tip of the tongue being turned up towards the roof of the mouth, as in a few English words like *true*, *drip*. This sound is marked by placing a dot under *t* and *d*, thus, 'true,' 'drip.'

25. *g*, always stands for the sound of *g* in the English 'go,' never for *g* in 'gin,' which would be written in Hindústání 'jin.' In some Hindústání words, *g* is sounded like *gh* in the English 'ghost,' but more from the throat, as when gargling. This is marked by a dot, so that 'ghost' would be written 'gost.'

26. *h* is sounded like the English *h* in 'hero,' but is often much stronger, even stronger than *h* in 'hand.' When at the end of a word it is sometimes hardly sounded.

27. When it is used after the letters *b, ch, d, ḍ, g, k, j, p, r, t, ṭ*, (thus, *bh, chh, dh, d̄h, gh, kh, jh, ph, rh, th, t̄h*.) the sound of *h* must be plainly heard, as in the English words 'ab-hor,' 'ink-horn,' where *h* is clearly sounded after *b* and *k*.

28. Hence *th* and *ph* are never like *th* and *ph* in the English 'the,' 'physic,' but like *t-h* in 'ant-hill,' and *p-h* in 'up-hill.'

29. *k* has the sound of our English *k*, and all words like the English 'cat,' 'cut,' would be written with *k* in Hindústání.

30. There is also in Hindústání a sound of *k* from the throat, like the sound of *ch* in the Scotch word 'loch,' or like the harsh, hissing sound made in clearing the throat. This is marked by *kh*, with a dot underneath the *k*. Thus the Scotch 'loch' would be written *lokh*.

[31. *Note*.—The letter *w*, when it comes after *kh*, is not sounded; so that *khwáb* is sounded as if written *kháb*.]

32. *n* is like our English *n*, but when marked with a small stroke underneath is merely nasal; that is to say, it has not then the sound of our *n*, but is only used to show that the sound of the vowel which comes before it is forced through the nose.

33. *q* is sounded nearly as *k*, but more by pressing the root of the tongue upwards against the throat. It is a little like *q* in 'quoit.'

34. *r* is always sounded more plainly and clearly than in English. When it has a dot under it (so, *r*), the tongue must be turned up towards the roof of the mouth, as in uttering *ṭ* and *ḍ*.

35. *sh* is sounded like *sh* in the English 'she,' but is held to be a single letter (not formed by joining *s* and *h* together).

36. *w* and *y* are never used, as in the native character, for vowels, but are sounded like *w* and *y* in 'we,' and 'ye.'

37. *z* is very common in Hindústání, and is sounded like our English *z* in 'zeal.' In a few words *zh* is used for the sound of *z* in 'glazier,' 'azure.'

[*Note*.—The letters *w*, *y*, and *z*, are not strictly speaking Roman letters; as, in Latin, *w* can only be used in modern names, and *y* and *z* in words originally Greek. These letters are now, however, adopted into European alphabets. The letter *x* although a Roman letter, is not required in Hindústání.]

38. We now give a table of the whole Hindústání alphabet, with the proper sound of the letters, in regular order:—

THE ANGLO-HINDÚSTÁNÍ ALPHABET, WITH THE POWERS
OF THE LETTERS.

<i>A, a,</i>	as in cedar.. 'A, 'a, a',	} Gutturally pronounced when preceded or fol- lowed by '.
<i>A' á,</i>	— art, all. 'A', 'á, á',	
<i>AI, ai,</i>	— aisle. . 'AI, 'ai, ai',	
<i>AU, au,</i>	as <i>ou</i> in spout.. 'AU, 'au,	
<i>B, b,</i>	as in <i>but</i> .	
<i>CH, ch,</i>	— church.	
<i>D, d,</i>	— duke.	
<i>D, ḍ,</i>	— drain, the tip of the tongue being turned upwards.	
<i>E, e,</i>	— there.	
<i>F, f,</i>	— find.	
<i>G, g,</i>	— go.	
<i>G, ḡ,</i>	— ghost, but more from the throat, as in gargling.	
<i>H, h,</i>	— hero.	
<i>I, i,</i>	— in. 'I, 'i, i',	} Gutturally pronounced when preceded or followed by '.
<i>I', í,</i>	— police. . 'P, 'í, í',	
<i>J, j,</i>	— just.	
<i>K, k,</i>	— keep.	
<i>KH, kh,</i>	— <i>ch</i> in <i>loch</i> .	
<i>L, l,</i>	— little.	
<i>M, m,</i>	— man.	
<i>N, n,</i>	— nose.	
<i>Ñ, ñ,</i>	nasal, as in the French word 'bon.'	
<i>O, o,</i>	as in <i>go</i> .	
<i>P, p,</i>	— pat.	
<i>Q, q,</i>	— quoit.	
<i>R, r,</i>	— race.	
<i>R, ṛ,</i>	strongly aspirated, as in the French 'éternel.'	
<i>S, s,</i>	as in <i>sin</i> .	
<i>SH, sh,</i>	— she.	
<i>T, t,</i>	— tun.	
<i>T, ṭ,</i>	— true, the tip of the tongue being turned upwards.	
<i>U, u,</i>	— bull. . . 'U, 'u, u',	} Gutturally pronounced when preceded or followed by '.
<i>U' ú,</i>	— rule. . . 'U', 'ú, ú',	
<i>V, v,</i>	— vine.	
<i>W, w,</i>	— was.	
<i>Y, y,</i>	— you.	
<i>Z, z,</i>	— zeal.	

OF THE DIFFERENT SORTS OF WORDS IN HINDÚSTÁNÍ.

39. Every language, then, is a collection of spoken or written words, and Hindústání, like English, is a mixture of the speech of several nations. As the number of words is, of course, too great to admit of

our treating of them one by one, we must, arrange them in classes, that is to say, we must keep all the words of the same sort together, and make rules for each sort separately.

40. Now in English we may count **seven** sorts of words, as follows:—

1st. *Substantives*.—That is, all words which stand for a substance, or anything we can think of as existing, whether it be a person, a place, or a thing; thus, *table, chair, man, woman, city*, are substantives. This kind of word is sometimes called a *noun*, because it is the *name* of a thing, person, or place (the word *noun* coming from a Latin word *nomen*, which means *name*).

2nd. *Adjectives*.—That is, all words *added* to substantives, to mark their quality, nature, or condition; thus, *man* is a substantive, and if we want to show what sort of a man is meant, we must add some word like *good* or *bad* to the substantive *man*, and this added word is called an *adjective*. So if we say a *clever boy*, the word *boy* is the substantive, and *clever* the adjective or added word, denoting the quality of the boy.

3rd. *Pronouns*.—That is, any short word, such as *I, thou, he*, used instead of a substantive or noun. Thus, if, instead of saying *the man writes*, we say *he writes*, we use the word *he* in place of the noun *man*, and the word *he* is, therefore, called a *pronoun* (*pro*, in Latin, meaning *for*).

4th. *Verbs*.—That is, all words which stand for *what is said* of a thing. Thus, when we say *the sun shines*, it is easy to see that the word *sun* is the substantive or thing spoken of, and the word *shines* is the *verb* or *what is said* of the thing.

[*Note*.—The verb generally expresses *doing* something; as, when we say, '*the soldier strikes*,' we say of the soldier that he strikes something.]

5th. *Adverbs*.—That is, all words added to verbs, to mark manner, degree, &c., as when we say, *the sun shines brightly*, the word *brightly* is added to the

verb *shines*, to mark the manner in which the sun shines.

[*Note.* — Adverbs may also be added to adjectives, to mark manner and degree, as, '*a most clever boy*,' where *most* is an adverb.]

6th. *Prepositions.*—That is, short words *put before*, or sometimes *after*, substantives and pronouns, to mark the relation which they bear to other nouns and pronouns, as, *the sun is in the sky*; where the preposition *in* is put before the substantive *sky*, to show its relationship to the substantive *sun*. So again, *the daughter of the king*, where *of* shows the relationship of the word *daughter* to *king*. The chief English prepositions are *at, after, by, in, into, near, of, off, on, out, over, to, under, up, upon, with, within, without*. Longer words are often used, as, *underneath, between, concerning, &c.*

7th. *Conjunctions.*—That is, short words which join words or sentences together, as, *the moon and the stars*, where the words *moon, stars*, are joined together by the conjunction *and*. The chief English conjunctions are, *and, also, as, but, for, if, or, since, than, that, then, therefore, because, yet, however, moreover*.

[41. *Note.*—Besides the above seven sorts of words, there are one or two other kinds in English, such as *Articles*, or short words like *a, an, the*, put before nouns; and *Interjections*, or short words like *ah! alas! oh!* but these are not numerous.]

42. As in English, then, so also in Hindústání, we number seven sorts of words. 1. Substantives, or Nouns; 2. Adjectives; 3. Pronouns; 4. Verbs; 5. Adverbs; 6. Prepositions; 7. Conjunctions.

We now proceed to give rules for each sort in order.

SUBSTANTIVES, OR NOUNS.

43. These may be either common or proper. Common nouns, or names, are those which many have in *common* with one another; as, *larká*, 'a boy,' *kuttá*, 'a dog,' *jaház*, 'a ship.' Proper nouns are names of single persons,

things, or places; as *Hátim*, the name of an Arab chief; *Kalkatta*, the name of the city of Calcutta, &c.

DIFFERENCE OF GENDER.

44. Substantives may differ from each other in gender, in number, and in case. First, then, what is gender?

45. We have seen that a substantive is the name of a substance or thing, and we know that things must be either living or without life. Living things must of course differ from each other in sex; that is, they must be either male or female. This difference is called *gender*; and things which are male are said to be of the masculine gender, and those which are female, of the feminine. In English we have a third gender, called neuter (that is, *neither of the two*), and all things without life are said to be of the neuter gender. But in Hindústání there is no neuter gender, and nearly all names of things, whether living or without life, must belong either to the masculine or feminine gender. A few only are both masculine and feminine.

46. Most names of living things in Hindústání will be known at once to be masculine or feminine from their meaning; thus, *betá*, 'a son,' *mard*, 'a man,' *qázi*, 'a judge,' *bháí*, 'a brother,' *rájá*, 'a king,' are of course masculine; and *betí*, 'a daughter,' *larí*, 'a girl,' *aurat*, 'a woman,' are feminine.

47. As to the names of the things without life, it is not so easy to fix their gender in Hindústání. We may, however, lay down a few general rules for the guidance of the learner, as follows:

How to distinguish Feminine Nouns.

48. Nouns ending in *í* and *t* and *sh* are mostly feminine; as, *rotí*, 'bread,' *bát*, 'a word,' *bakhshish*, 'a gift.'

49. But five common nouns in *í* are masculine; *pání*, 'water,' *ghí*, 'clarified butter,' *jí*, 'life,' *motí*, 'a pearl,' *dahí*, 'curdled milk.'

50. The following ending in *t* are also masculine: *bakht*, 'fortune,' *but*, 'an idol,' *dánt*, 'a tooth,' *darakht*, 'a tree,' *dast*, 'a hand,' *dost*, 'a friend,' *gosht*, 'meat,'

khet, 'a field,' *post*, 'skin,' *sharbat*, 'a drink,' *taht*, 'a throne,' *waqt*, 'time.'

51. The following ending in *sh* are also masculine:
dosh, 'a fault,' *farsh*, 'a carpet,' *kosh*, 'sense.'

How to distinguish Masculine Nouns.

52. Nouns ending in *a* or *á*, or any other letter but *í*, *t*, and *sh*, are mostly masculine; as, *banda*, 'a slave,' *bachcha*, 'a child,' or 'the young of anything,' *daryá*, 'a river,' *mulk*, 'a country,' *dil*, 'the heart,' *pánu*, 'the foot,' *sir*, 'the head,' *munh*, 'the mouth,' *bág*, 'a garden.'

53. Some ending in *á* are, however, feminine; as, *balá*, 'evil,' *chá*, 'tea,' *dunyá*, 'the world,' *du'á*, 'prayer,' *dawá*, 'medicine,' *hawá*, 'air,' *parwá*, 'care,' *pújá*, 'worship.'

54. A good many ending in *r* and *n* are also feminine; as, *ástin*, 'a sleeve,' *bahár*, 'spring,' *bher*, 'a sheep,' *diwár*, 'a wall,' *dúkán*, 'a shop,' *fikr*, 'thought,' *fajr*, 'morning,' *ján*, 'life,' *muhr*, 'a seal,' *nazr*, 'a gift,' *qadr*, 'worth,' *sarkár*, 'government,' *talwár*, 'a sword,' *umr*, 'life,' *zubán*, 'the tongue,' *zamín*, 'the ground.'

55. The following common nouns not ending in *í*, *t*, and *sh*, are also feminine; *arz*, 'a petition,' *aql*, 'wisdom,' *ág*, 'fire,' *ánkh*, 'the eye,' *áwáz*, 'voice,' *bandúq*, 'musket,' *bú*, 'smell,' *chíz*, 'a thing,' *dák*, 'the post' (for letters, &c.), *fauj*, 'an army,' *fath*, 'victory,' *íd*, 'a festival,' *jibh*, 'the tongue,' *jagah*, 'a place,' *jang*, 'war,' *jhál*, 'a lake,' *kitáb*, 'a book,' *khák*, 'dust,' *mez*, 'a table,' *masjid*, 'a mosque,' *majlis*, 'an assembly,' *manzil*, 'a day's journey,' 'a stage,' *masnad*, 'a throne,' 'a raised seat,' *nind*, 'sleep,' *nák*, 'the nose,' *naql*, 'a story,' *qasam*, 'an oath,' *saláh*, 'counsel,' 'plan,' *sulh*, 'peace,' *subh*, 'early morning,' *shám*, 'evening,' *top*, 'a cannon,' *tap*, 'fever,' *tarah*, 'manner,' *taraf*, 'side.'

DIFFERENCE OF NUMBER AND CASE.

56. A substantive or noun which is the name of any *one thing* is said to be of the *singular* number.

57. If it be the name of *more than one thing*, it is said to be of the *plural* number.

58. In English, we mark the plural by adding *s*, or sometimes *en*, as 'chair,' 'book,' 'ox,' are singular; 'chairs,' 'books,' 'oxen,' are plural. In a few words we mark the plural by changing the vowel of the singular, as 'man' becomes 'men' in the plural, and 'foot' becomes 'feet.'

59. In Hindústání, *án*, *en*, *on*, added to words are signs of the plural, and sometimes words ending in *á* change that letter to *e*; but we cannot form the plural of any word in this language until we know first the gender of the word, and next its case.

60. The gender may in most cases be found by the rules already given. The meaning of *case* must be explained.

61. A number of words joined together to express some *sense* or meaning, is called a *sentence*. Now we know that all the words in a sentence depend on each other as it were for support, hanging together like the links of a chain. Thus in the following sentence, *the master struck the boy's back with a cane*, all the words lean as it were, or are dependent on each other; little prepositions like *with*, or extra letters like *'s*, which have no meaning of their own, being employed to connect the more important words so as to express a complete sense or sentiment, which would not be expressed by each word separately.

62. Nevertheless there is always one word in a sentence which is more independent of support than the others, standing as it were more upright, and requiring no prepositions or extra letters to connect it with other words. This word is called the *Nominative*, and is always a substantive or pronoun in its first and unchanged form. Thus, in the sentence *the master struck the boy's back with a cane*, the word *master* is the nominative; but if the form of the word *master* were changed into *master's*, as *boy* is changed into *boy's*, or if a preposition like *with*, were placed before it as before the word *cane*, then it could no longer be the nominative or most upright word in

the sentence, but would need to lean, as it were, on some other word on which it would be dependent. In English the nominative often comes first in the sentence, and answers the question 'who?' or 'what?' as if the question be asked 'who struck?' the answer is, 'the master.' A pronoun may of course often be the nominative in place of the noun, as in the sentence 'he struck,' &c., the pronoun 'he,' takes the place of 'the master,' and is therefore the nominative.

63. If we think, then, of the nominative as the most upright word in a sentence, we suppose it to be the only word which is not in any case. All the other words may be said to *fall* as it were for support on each other, and to be, therefore, in some case (the word 'case' meaning 'fall'). Thus, taking the two words 'boy's back,' from the former sentence, we may suppose that these two words lean as it were on each other; that is to say, they depend on each other and are closely connected, so that one means nothing without the other. This falling or dependence of the word *boy* on *back* is called the Genitive case, and is expressed in English either by adding 's to the word *boy*, or by putting *of* before it, thus, *the boy's back*, or *the back of the boy*; *boy's* and *of the boy* being both in the genitive case.

64. The other cases in English are expressed by prepositions, or little words like *to*, *from*, *in*, *on*, *by*, *with*, put before other words. Thus *by* placed before a word marks the Agent which is often used in Hindústání for the nominative, as, 'that letter was written by me,' for 'I wrote that letter.'

65. Again, *to* placed before a word marks a case which is called Dative, as in the sentence, 'I give this to John,' 'to John' is in the dative case.

66. So also *from* and *with* put before words express a case which is called the Ablative, as, 'I came from London,' 'he hit me with a stone.'

67. So again, *in* and *on* express a case which for convenience we will call the Locative, as, 'he lives in London,' 'put that on the ground,' where 'in London' and 'on the ground' are in the locative case.

68. In calling to a person and addressing him, we

sometimes in English place 'O' before a word; thus, 'O John!' 'O my son!' 'O God!' This is called the *Vocative case*, or the case which expresses *calling*.

69. There is, however, one case in English in which no preposition is used, and that is the case which expresses the object of a verb of *action* or *doing*. We know that when we do anything, the doing must either remain with the doer, or pass over to something else. Thus if we say 'the sun shines,' the doing remains with the *sun*. But when the doing passes over to something else, then the thing to which the doing passes is the *object*, and is said to be in the *Objective* or *Accusative case*. In English, this case does not differ in form from the *nominative*, but it generally comes after a verb and not before it; as, 'the master strikes the boy,' where 'the master' is in the *nominative*, and 'the boy' in the *objective* or *accusative case*.

70. In Hindústání the cases are expressed by little words like the English 'by,' 'of,' 'to,' 'from,' 'in,' &c.; but these in Hindústání, instead of being placed before, are placed after a noun to form a case. Thus the *Agent* is expressed by *ne* placed after a noun.

71. The *Genitive case* is expressed by either *ká*, or *ke*, or *kí*, placed after a noun; the *Dative* by *ko*; the *Ablative* by *se*; the *Locative* by *men* or *par*.

72. The *Accusative* (or *Objective*) is expressed either by *ko* like the *dative*, or, as in English, it is the same in form with the *nominative*.

73. The *Vocative case* is expressed by placing *ai* before a word, in the same way as 'O' in English.

74. The *Nominative* is, as we have seen, the first form of a word, and the only word in a sentence which is not in any case. If *singular*, it is always unchangeable in Hindústání.

75. So also the *nominative plural* of all *masculine* words in Hindústání which end in any other letter but *á* or *a* is unchangeable.

76. But if a *masculine* word end in *á* or *a* then *á* or *a* are changed to *e* in the *nominative plural*; thus, *beṭá*, 'a son,' becomes *beṭe*, 'sons,' in the *nominative plural*, and *banda*, 'a slave,' becomes *bande*, 'slaves.' Many

learned Muhammadans, however, retain *banda* both in singular and plural.

77. If a *feminine* word end in *í* it adds *án* in the nominative plural, as *betí*, 'a daughter,' becomes *betí-án*, 'daughters.'

[78. *Note*.—In the same way, *jurú*, 'a wife,' makes *jurú-án*, 'wives.' Masculine words ending in *í*, like *sipáhí*, 'a soldier,' are of course unchangeable in the nominative plural.]

79. If the word end in *á* or any other letter but *í* or *ú*, and be *feminine*, then *en* is added in the nominative plural; thus, *balá*, 'evil,' becomes *balá-en*, 'evils,' and *bát*, 'a word,' becomes *bát-en*, 'words,' in the nominative plural.

[80. *Note*.—Masculine words ending in *á*, like *rájá*, 'a king,' are of course unchangeable in the nominative plural.]

81. Nearly all masculine words ending in *á* change that letter to *e* in all the cases of the singular, as well as in the nominative plural.

82. Every noun in the language of whatever gender, and whether ending in vowel or consonant, must add *on* in all the cases of the plural, that is in all other forms of the plural noun, but the nominative.

83. The vocative plural, however, rejects the *n* and leaves *o*.

84. Taking then the four kinds of nominative plural at Rules 75, 76, 77, 79, we have four sorts or classes of nouns, two for the masculine, and two for the feminine.

Observe.—The nominative plural is the mark of difference between the four classes.

85. FIRST CLASS.—MASCULINE NOUNS.

{ Nom. Sing. *Mard*, a man.
 { Agent. *Mard ne*, by a man.
 Gen. *Mard há*, or *he*, or *kí*, of
 a man.
 Dat. *Mard ho*, to a man.
 Acc. *Mard ko* (or *mard*), a man.
 Ab. *Mard se*, from a man.
 Loc. *Mard men*, in a man.
 Voc. *Ai mard*, O man.

{ Nom. Plural. *Mard*, men.
 { Agent. *Mardon ne*, by men.
 Gen. *Mardon há*, or *he*, or *kí*,
 of men.
 Dat. *Mardon ho*, to men.
 Acc. *Mardon ko*, (or *mard*), men.
 Ab. *Mardon se*, from men.
 Loc. *Mardon men*, in men.
 Voc. *Ai mardo*, O men.

86. SECOND CLASS.—MASCULINE NOUNS.

{ Nom. Sing. <i>Betá</i> , a son.	{ Nom. Plural. <i>Bete</i> , sons.
{ Agent. <i>Bete ne</i> , by a son.	{ Agent. <i>Beton ne</i> , by sons.
Gen. <i>Bete ká</i> , or <i>he</i> , or <i>kí</i> , of a son.	Gen. <i>Beton ká</i> , or <i>he</i> , or <i>kí</i> , of sons.
Dat. <i>Bete ko</i> , to a son.	Dat. <i>Beton ko</i> , to sons.
Acc. <i>Bete ko</i> (or <i>betá</i>), a son.	Acc. <i>Beton ko</i> (or <i>bete</i>), sons.
Ab. <i>Bete se</i> , from a son.	Ab. <i>Beton se</i> , from sons.
Loc. <i>Bete men</i> , in a son.	Loc. <i>Beton men</i> , in sons.
Voc. <i>Ai bete</i> , O son.	Voc. <i>Ai beto</i> , O sons.

87. THIRD CLASS.—FEMININE NOUNS.

{ Nom. Sing. <i>Betí</i> , a daughter.	{ Nom. Pl. <i>Betí-án</i> , daughters.
{ Agent. <i>Betí ne</i> , by a daughter.	{ Ag. <i>Betí-on ne</i> , by daughters.
Gen. <i>Betí ká</i> , or <i>he</i> , or <i>kí</i> , of a daughter.	Gen. <i>Betí-on ká</i> , or <i>he</i> , or <i>kí</i> , of daughters.
Dat. <i>Betí ko</i> , to a daughter.	Dat. <i>Betí-on ko</i> , to daughters.
Acc. <i>Betí ko</i> (or <i>betí</i>), a daughter.	Accus. <i>Betí-on ko</i> (or <i>betí-án</i>), daughters.
Ab. <i>Betí se</i> , from a daughter.	Ab. <i>Betí-on se</i> , from daughters.
Loc. <i>Betí men</i> , in a daughter.	Loc. <i>Betí-on men</i> , in daughters.
Voc. <i>Ai betí</i> , O daughter.	Voc. <i>Ai Betí-o</i> , O daughters.

88. FOURTH CLASS.—FEMININE NOUNS.

{ Nom. Sing. <i>Bát</i> , a word.	{ Nom. Plural. <i>Bát-en</i> , words.
{ Agent. <i>Bát ne</i> , by a word.	{ Agent. <i>Báton ne</i> , by words.
Gen. <i>Bát ká</i> , or <i>he</i> , or <i>kí</i> , of a word.	Gen. <i>Báton ká</i> , or <i>he</i> , or <i>kí</i> , of words.
Dat. <i>Bát ko</i> , to a word.	Dat. <i>Báton ko</i> , to words.
Acc. <i>Bát ko</i> (or <i>bát</i>), a word.	Acc. <i>Báton ko</i> (or <i>báten</i>), words.
Ab. <i>Bát se</i> , from a word.	Ab. <i>Báton se</i> , from words.
Loc. <i>Bát men</i> , in a word.	Loc. <i>Báton men</i> , in words.
Voc. <i>Ai bát</i> , O word.	Voc. <i>Ai báto</i> , O words.

OF THE THREE WAYS OF FORMING THE GENITIVE.

89. In all Hindústání nouns, the genitive is formed in one of three ways, either, firstly, by adding *ká*; or, secondly, by adding *ke*; or, thirdly, by adding *kí*. It is most important, then, to know whether *ká*, *ke*, or *kí*, has to be used, and in order to explain this subject more clearly, we will, for shortness, call the noun which is in the genitive case (formed by the addition of either *ká*,

or *ke*, or *kí*) the genitive noun. And, first, let it be noted, that as words ending in *á* are generally masculine, and those ending in *í* feminine, so, in the same manner, *ká* is masculine, and *kí* feminine; but we are not, therefore, to suppose that when a word is masculine it must take *ká*, and when feminine take *kí*, to form the genitive.

90. In truth the choice of *ká*, or *ke*, or *kí*, to form the genitive, has nothing to do with the gender of the genitive noun itself, but only with the gender of that other noun in the sentence to which it is most closely joined or related. The other noun (which we may call the governing or directing noun) may either come before or after the genitive noun, as in English; thus, 'the man's shoe,' or 'the shoe of the man;' where the genitive noun is 'man' (in Hindústání *mard*), and the governing noun which is to direct us in forming the genitive is 'shoe' (*júti*). Now *júti*, 'a shoe,' in Hindústání happens to be feminine; therefore the genitive noun, *mard*, 'a man,' although masculine, must take the feminine *kí* to form the genitive. Hence 'the man's shoe' in Hindústání will be *márd kí júti*. So also in a sentence like 'the daughter's pitcher,' *beṭí ká ghará*, the genitive noun, *beṭí*, 'a daughter,' does not form its genitive with *kí*, although *beṭí* is feminine, but with *ká*, because the governing or directing noun *ghará*, 'a pitcher,' is masculine.

91. When, however, the directing noun is masculine, and not in the nominative singular, then the genitive noun must take *ke* instead of *ká*, just as nouns like *beṭá* and *ghará* change *á* to *e* in all other forms of the singular but the nominative; thus, 'in the pitcher of the daughter,' would be in Hindústání *beṭí ke ghare men*; *ke* being used instead of *ká*, because *ghare men* is not in the nominative singular.

92. The fact is, that a noun in the genitive case may be regarded as a kind of adjective agreeing with the word to which it is joined, just as in English, we change a genitive noun into an adjective when we say 'a golden platter' for 'a platter of gold,' expressed in Hindústání by *sone kí rikábí*. The genitive noun being thus made

into a kind of adjective, generally goes before the noun to which it is joined, just as an adjective goes before its substantive in English; thus, *sone kí rikábi*, 'gold-of platter,' or 'golden platter,' *mard kí júti* 'man-of shoe.'

[Note, however, that in many books framed on the Persian model, this order is often reversed; as, *rikábi sone kí*, 'dish gold-of,' *júti mard kí*, 'shoe man-of.']

The following three rules will now be clear, and must be carefully learnt by heart:—

93. Rule 1.—The genitive noun (that noun which in English is either preceded by *of*, or ends in 's') takes *ká*, when the other noun to which it is joined is masculine and in the nominative singular; thus, *mard ká beṭá* [or *beṭá mard ká*], 'the son of the man.'

94. Rule 2.—The genitive noun takes *ke* when the other noun to which it is joined is masculine, but *not* in the nominative singular. (Also, when the other noun is a masculine substantive in any case or form but the nominative used *adverbially*, some preposition being generally understood); thus, *mard ke beṭe* [or *beṭe mard ke*], 'the sons of the man,' *mard ke beṭe se* [or *beṭe se mard ke*], 'from the son of the man,' *mard ke áge* [or *áge mard ke*], 'in front of the man.'

95. Rule 3.—The genitive noun takes *kí* when the other noun is feminine, whatever its case, and whether singular or plural. (Also when the other noun is a feminine substantive in any case or form but the nominative used *adverbially*); thus, *mard kí beṭi* [or *beṭi mard kí*], 'the daughter of the man,' *mard kí beṭi-án* [or *beṭi-án mard kí*], 'the daughters of the man,' *mard kí beṭi se* [or *beṭi se mard kí*], 'from the daughter of the man,' *mard kí beṭi-on se*, 'from the daughters of the man,' *shahr kí taraf*, 'towards (in the direction of) the city.'

[96. Note.—The Persian genitive is sometimes used in Hindústání, and is formed by putting the vowel *i*, or sometimes *e*, in the place of the English 'of'; thus, *shahr-i-Bagdad*, 'the city of Bagdad,' *banda-i-KHudá*, 'a servant of God.' After a word ending in *á*, *ú*, or *o*, the vowel *e* is used; as, *pá-e-takht*, 'the foot of the throne,' *rú-e-parí*, 'the face of the fairy.']

ADJECTIVES.

97. The meaning of the word adjective is explained at Rule 40. Adjectives generally go before their substantives, as in English, and, unless they end in *á*, have no change of number, gender, or case. A good many common adjectives, however, in Hindústání, end in *á*. These change *á* to *e* or *í*, according to the number, gender, or case of the substantive they qualify; the rule being the same as for *ká, ke, kí* (Rule 90 &c.); thus, *bará*, 'great,' remains unchanged when it agrees with a masculine noun in the nominative singular, but becomes *barē* when it agrees with a masculine noun in any other form but the nominative singular; and *barí*, when it agrees with a feminine noun in any form, singular or plural; the plural terminations, *án, en, on*, not being added to adjectives; as, *bará mard*, 'a great man,' *barí kitáb*, 'a large book,' *barē mard ká*, 'of a great man,' *barí kitáb men*, 'in a large book,' *barí kitábon men* (not *baríon kitábon men*), 'in large books.' So, again, *gorá larhá*, 'a fair boy,' *gorē larke ko*, 'to a fair boy,' *gorí larhí*, 'a fair girl,' *gorí larhíán* (not *goríán larhíán*), 'fair girls.'

[98. Note.—A few adjectives ending in *á*, of Arabic and Persian origin, do not change *á* to *e* or *í*; as, *dáná mard*, 'wise men,' *dáná mard ko*, 'to a wise man,' &c.]

99. All other adjectives remain unchanged, as, *pák mard*, 'a pure man,' 'pure men,' *pák 'auratē*, 'pure women;' *khúb kitáben* (not *khúben kitáben*), 'fine books.'

[100. Note.—The word *sá*, meaning 'like,' and sometimes used like the English *ish* to imply in a small degree, sometimes like 'very' to imply much, is changed to *se* and *sí*, like adjectives in *á*; thus, *tujh sá ádmí*, 'a man like you,' *parí sí 'aurat*, 'a fairy-like woman,' *kálá sá ghorá*, 'a blackish horse,' *bahut se ghore*, 'a great many horses.'

101. In Persian phrases the vowel *i*, and sometimes *e* (see r. 96), is used to connect an adjective with a substantive, in which case the adjective comes last, as *zubán-i-shírín*, 'a sweet tongue' (*shírín* meaning 'sweet'), *rú-e-zebá*, 'a beautiful face' (*zebá* meaning 'beautiful').]

COMPARISON OF ADJECTIVES.

102. Adjectives in English have sometimes endings which show difference of degree. Thus, an ending in *er* expresses the difference of one thing as compared with some other thing, and the adjective ending in *er* is said to be in the comparative degree. So also an ending in *est* expresses the difference of anything as compared with *many* others, and the adjective in *est* is said to be in the superlative degree.

103. But in Hindústání the adjective undergoes no change to express difference of degree in comparing two things together; all that is required is to put the word with which the comparison is made in the ablative case by adding *se* to it; thus, *sulh jang se achchhi hai*, 'peace is better than war;' *wuh sultán se bará hai*, 'he is greater than a king,'—where *se* is used much in the same way as our English 'than,' but comes after its word instead of before it.

104. The superlative degree may be expressed by *sab se* ('than all'); as, *sab se bará*, 'greatest of all' ('than all greater').

105. Sometimes the adjective is doubled, as *achchhá achchhá*, 'good good,' that is, 'very good.'

PRONOUNS.

106. The meaning of the word pronoun is explained at Rule 40.

English pronouns vary in gender, in number, and in person. Thus, *he* is masculine, and *she* feminine; *thou* and *he* are singular, *you* and *they* plural. The word *person* is used to distinguish three descriptions of people: 1st, those who speak; 2nd, those who are spoken to; 3rd, those who are spoken of. Thus, the pronouns *I* and *we*, being used for the speaker or person speaking, are said to be of the first person; *thou* and *you*, being put for the person spoken to, are said to be of the second

person ; *he, she, it*, being put for the person spoken of, are said to be of the third person.

107. In Hindústání, pronouns have no difference of form to express difference of gender. They differ only in number and person ; thus :—

108.

FIRST PERSON.

Main, I.

{ Nom. Sing. *Main, I.*
 { Agent. *Main ne*, by me.

Gen. *Merá*, or *mere*, or *merí* (*mujh ká* &c.), of me, my.

Dat. Acc. *Mujh ko*, or *mujhe*, to me, me.

Ab. *Mujh se*, from me.

Loc. *Mujh men*, in me.

{ Nom. Plural. *Ham*, we.
 { Agent. *Ham ne*, or *hamon ne*, by us.

Gen. *Hamárá*, or *hamáre*, or *hamárá*, of us, our.

Dat. Acc. *Ham ko*, or *hamen*, us.

Ab. *Ham se*, from us.

Loc. *Ham men*, in us.

109.

SECOND PERSON.

Tú, thou.

{ Nom. Sing. *Tú*, or *tain*, thou.
 { Agent. *Tú ne*, by thee.

Gen. *Terá*, or *tere*, or *terí* (*tujh ká*, &c.), of thee, thy.

Dat. Acc. *Tujh ko*, or *tujhe*, to thee, thee.

Ab. *Tujh se*, from thee.

Loc. *Tujh men*, in thee.

{ Nom. Plural. *Tum*, you.
 { Agent. *Tum ne*, or *tumhon ne*, by you.

Gen. *Tumhárá*, or *tumháre*, or *tumhárá*, of you, your.

Dat. Acc. *Tum ko*, or *tumhen*, to you, you.

Ab. *Tum se*, from you.

Loc. *Tum men*, in you.

110.

THIRD PERSON.

Wuh, he, she, it, that.

{ Nom. Sing. *Wuh*, he, she, it, that.
 { Agent. *Us ne*, by him.

Gen. *Us ká*, or *he*, or *kí*, of him, of her, his, &c.

Dat. Acc. *Us ko*, *use*, to him, him, her, &c.

Ab. *Us se*, from him, from her, &c.

Loc. *Us men*, in him, in her, &c.

{ Nom. Plural. *We*, or *wuh*, they, those.
 { Agent. *Un ne*, or *unhon ne*, by them, &c.

Gen. *Un ká*, or *he*, or *kí*, or *unh ká*, &c., or *unhon ká*, &c., of them, &c.

Dat. Acc. *Un ko*, or *unhen*, or *unhon ko*, to them, them, &c.

Ab. *Un se*, or them, &c.

Loc. *Un men*, in them, &c.

111.

Yih, he, she, it, this.

{ Nom. Sing. *Yih*, he, she, it,
this.
Agent. *Is ne*, by him, by her,
by this, &c.
Gen. *Is ká*, or *he*, or *hí*, of him,
of her, &c.
Dat. Acc. *Is ko*, or *ise*, to him,
to her, &c.
Ab. *Is se*, from him, from her,
from this, &c.
Loc. *Is men*, in him, in her, in
this, &c.

{ Nom. Plural. *Ye*, or *yih*, they,
these.
Agent. *In ne*, or *inhon ne*,
by them, &c.
Gen. *In ká*, or *he*, or *hí*, of
them, &c.
Dat. Acc. *In ko*, or *inhon*, or
inhon ko, to them, &c.
Ab. *In se*, from them, &c.
Loc. *In men*, in them, &c.

112. Observe here that the first and second personal pronouns *main* 'I,' *tú*, 'thou,' are very irregular in their formation. Their genitive cases take *rá* and *ará*, instead of the usual *ká*; but the truth is, that the forms *merá*, *terá*, &c., are rather pronoun adjectives, used like our English 'my,' 'thy,' 'our,' &c., and that *mujh ká*, *tujh ká*, are the proper forms of the genitive, though they rarely appear except in poetry, or when the pronoun is separated from *ká* (the sign of the genitive case) by another word, or rarely before adverbs governing the genitive; thus, *merá betá*, 'my son,' but *mujh kam-bakht ká*, 'of me ill-fated,' *mujh pás* (for *mujh ke pás*), 'near me.' So also the sign of the agent (*ne*) is added to the nominative forms *main* and *tú*, and not to *mujh* and *tujh*, unless the *ne* be separated from its pronoun by another word; thus, *main ne*, 'by me,' but *mujh kam-bakht ne*, 'by me the ill-fated.'

113. The pronoun which answers to *who*, *which*, in English, is *jo* or *jaun* (nominative singular and plural). This pronoun is called the *relative*. The cases of *jo* are formed exactly like those of *yih* at Rule 111, the only difference being that the letter *j* is put before each; thus, gen. sing. *jis ká*, gen. pl. *jin ká*, dat. and acc. sing. *jis ko* or *jise*, and so on.

[114. Note.—The relative *jo* is sometimes joined to *koí* and *kuchh* to express the English 'whoever,' 'whatever,' &c.; thus, *jo koí*, 'whoever,' 'whosoever,' *jo kuchh*, 'whatsoever.']

115. The pronoun used in asking a question, like

'who?' 'which?' in English, is *kaun* (nominative singular and plural). In forming its cases we have merely to put *k* for the *j* of the relative at Rule 113; thus, *kis ká, kin ká, &c.* Another useful pronoun, *kyá*, used like 'what?' 'how?' makes *káhe ká, káhe ko, &c.* *Kyá* may be used with plural nouns, but has no plural cases.

116. In English the pronouns *he, that, they, those, that same*, answer to the relative pronouns *who, which, whoever, whatever, &c.* In Hindústání the pronoun often used in connection with *jo* is *wuh* at Rule 110, but the proper pronoun which answers to *jo* is *so* or *taun* for the nominative singular and plural (the cases being formed by putting *t* before the cases of *yih*; thus, *tis ká, tin ká, &c.*).

[117. *Note.*—The pronoun which answers to *jo* often comes in the latter part of the sentence; thus, the English sentence, 'I will do that which you order,' would be in Hindústání, 'whatever you order, that same will I do.'—See Rule 223.]

118. The pronoun which answers to the English 'self,' in Hindústání is *áp* (nominative singular and plural), and this word *áp* may equally stand for 'myself,' 'thyself,' 'himself,' 'themselves,' &c.; thus, *main áp*, 'I myself;' *áp áyá*, 'he himself has come,' *áp áe*, 'they themselves have come.'

119. The genitive case of *áp*, 'self,' is *apná*, or *apne*, or *apní* (never *ápna* or *áp ká*); and the accusative used in books is either *apne taín* or *áp ko*. For the ablative and locative, *áp se* and *áp men* are found; and in the plural a phrase *ápas men* is common, to express 'among themselves.'

120. But of all forms of this pronoun the genitive *apná* (changed to *apne* or *apní*, according to the rules for *ká, ke, ki*, see Rule 93) is the most useful, and may equally stand for any of the adjective pronouns, 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they refer to the nominative of the sentence. In English we often apply the word 'own' in the same manner to all the persons; thus, *us ne apná kám kiyá*, 'he did his own work;' whereas *us ne us ká kám kiyá* would mean 'he did his work' (meaning some other person's work). So again,

main apní khushí se, 'I of my own free will;' *wuh apne ghar men gayá*, 'he went into his own house.' Whereas to express 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they do not refer to the nominative of the sentence, the genitive case of the personal pronouns must always be used; as, 'he went into my house,' *wuh mere ghar men gayá*; 'I did your work,' *main ne tumhárá kám kiya*.

121. The learner must be most careful not to confound the pronoun *áp*, 'self,' 'oneself,' 'one's own,' used in the manner just described, with another *áp*, called the *honorific pronoun* (because used like the English 'your honour,' 'your worship,' 'your highness,' 'your lordship,' 'your majesty,' 'you, sir,' to show respect in addressing a person of rank). The genitive case of this last *áp* is *áp ká*, *ke*, *kí*, not *apná*, *ne*, *ní*; thus, *áp kí tarawajjuh se*, 'by the favour of your honour.' The accusative is *áp ko*, ablative *áp se*, agent *áp ne*. It is often used without intending much respect, in the same manner as in English we say 'sir.'

[122. *Note*.—The plural of the pronouns may often be used for the singular out of respect; but it does not always follow that, because the plural is used for the singular, any real respect is intended. In fact, the singular of the pronouns is seldom used at all, except in addressing the Deity and in speaking of one's self. So in English, we use *you* for *thou* and *thee*.

Although it is a mark of good taste to use *main* in speaking of one's self, yet *ham* in Hindústání constantly means 'I,' not 'we.' To mark the plural, the word *log*, 'people,' is often added; thus, *ham log*, 'we people,' meaning simply 'we,' and *tum log*, 'you people,' meaning 'you.' In the same way, without implying respect, *un ne*, *in ne*, constantly mean 'by him,' not 'by them,' whereas *unhon ne*, *unhon ká*, *unhon ko*, *inhon ne*, &c., are the forms more in use for the plural, and are not used for the singular unless respect is intended.]

123. It may be taken as a general rule, that, in addressing equals as well as superiors, the honorific *áp* of Rule 121 should be used. In speaking to inferiors, or to servants, the plural *tum*, 'you,' should always be used. Indeed, it would be as unusual to use *tú* in such cases, as it would be to say 'thou' in English.

124. In addressing God, however, the singular *tú*, 'thou,' is always used in Hindústání.

125. In speaking of one's self, the singular *main*, 'I,' should be used rather than *ham*, 'we.' It is bad taste to apply the plural to one's self even in speaking to servants.

126. In addressing gentlemen and superiors, such words as *sáhib*, *khudáwánd*, &c. (like our English 'sir,' 'your honour,' &c.), are as common as *áp*; and just as in England we speak of ourselves as 'your humble servant,' 'your obedient servant,' 'your faithful servant,' &c., so a Hindú, instead of saying, 'I,' often speaks of himself as *gulám*, 'your slave,' *fidwí*, 'your faithful one,' *banda*, 'your devoted slave,' &c. Observe. *It is most important to study these points, if we wish to speak politely, and not give offence needlessly.*

127. There are one or two other useful pronouns in Hindústání, such as *koí*, 'any one,' 'some one,' *kuchh*, 'some,' 'any,' 'anything,' the former being generally applied to persons, and the latter to things. *Kuchh*, however, may now and then be used for persons as well as things. These two pronouns are changed, the first (*koí*) to *kisí*, and the second (*kuchh*) to *kisú*, in the cases singular, but in the plural *koí* and *kuchh* stand for all forms. They are sometimes used like our 'a,' 'an,' 'a certain,' thus, *kisí gánw men*, 'in a certain village,' *koí larká*, 'a certain boy.' *Ēk*, 'one,' is used in the same way; thus, *ek bádsháh*, 'a certain king.'

[128. *Note*.—Some useful adjectives in *á* (changeable to *e* and *i* by rule), expressing likeness and quantity, are formed from the pronouns *yih*, *wuh*, *kaun*, *jaun*, and *taun*; thus, *aisá*, 'this-like,' 'such-like,' 'such,' *itná*, 'this much,' 'so many,' *vaisá*, 'that-like,' 'such,' *utná*, 'that much,' *kaisá*, 'what-like?' 'how?' *kitná*, 'how many?' *jaisá*, 'which-like,' 'as,' *jitná*, 'as many,' *taisá*, 'such-like,' 'so,' *titná*, 'so many.')

VERBS.

129. A verb, as explained at Rule 40, is a word which stands for what is said of a thing. In fact, we cannot assert anything about any subject whatever without using a verb. Thus, in such a sentence as 'the grass

grows,' we say of the grass that 'it grows;' and 'grows' is, therefore, the verb. The thing of which we speak, as for example, 'grass' in the above sentence, is sometimes called the *subject* of the verb, and is always in English the nominative of the sentence.

130. As, however, what we say of a thing generally marks doing or action of some kind, and as whenever there is a doing of anything there must be a doer, it follows that the thing of which we speak, or the subject of the verb, may generally be regarded as the doer (otherwise called the agent). Thus when we say 'the sun shines,' 'the soldier strikes the man,' the sun is the doer (or agent) in the one case, and the soldier in the other.

131. The subject of the verb, therefore, in Hindústání, that is to say, the thing which we speak of as doing anything, may be called the doer or agent, and the agent is generally in the nominative form, except in certain cases to be afterwards noted, when it may have a form marked by the little word *ne*, like *by* in English. (See the examples of nouns at pages 14 and 15.)

132. Now if we take the two sentences above given, 'the sun shines' and 'the soldier strikes the man,' we may note that in the first the doing or acting remains with the sun, and in the second it passes over to the man.

133. It is most important, then, to remember that all those verbs are called Active in which the doing passes over to something else, as in the verb 'to strike.'

134. And all those verbs are called Neuter in which the doing remains with the doer, as in the verb 'to shine.'

135. Active verbs, in fact, must have an object acted on, which is in the accusative case; thus, 'I praise James,' 'he hits the dog,' 'the carpenter makes a table,' where 'James,' 'dog,' 'table,' are the objects acted on.

136. Neuter verbs, on the other hand, need have no object; as, 'I run,' 'he sleeps,' 'you walk,' 'they awake.'

137. Again, nearly all verbs may take what is called a Passive form, or a form which marks the suffering of

the action. Thus, if instead of saying 'the soldier strikes the man,' we wish to mark the *suffering* rather than the doing of the action, we should say, 'the man is struck by the soldier,' where 'is struck' is the passive form of the verb 'to strike.'

138. Hindústání verbs, then, are of three kinds, 1. Active, 2. Neuter, 3. Passive; and just as nouns have difference of forms to express variation of case, so every verb in Hindústání may have different endings and formations to express difference of time, of number, of person, and of gender.

139. Difference of time is called Tense, and as time may be past, present, or future, so verbs vary in form according as the tenses are past, present, or future.

140. It will be sufficient to reckon six tenses to mark the difference of time in which any action is done; thus, 1. PRESENT, as 'I strike' (to mark an action done at the present time); 2. IMPERFECT, as, 'I was striking' (to mark the action as past, but imperfect, not perfectly done); 3. PERFECT, as, 'I struck,' or 'have struck' (to mark an action in past time); 4. PAST PERFECT, as, 'I had struck' (to mark an action past and completed at a time spoken of); 5. GENERAL (called in grammars Aorist*), as, 'I may, might, should, would, can, will strike,' 'let me strike' (applied uncertainly, when the time is not clearly marked); 6. FUTURE, 'I will strike' (to mark an action in future time).

141. Now it is a rule that every verb in Hindústání must agree with its subject or nominative in number, person, and gender. (See Rule 219.) It follows, then, that each tense must not only have a singular form and a plural form for the difference in number, but also three singular forms for the three singular persons, *I, thou, he*, and three plural forms for the plural persons, *we, you, they*. Moreover each form must have a masculine ending and a feminine ending, for the difference in gender.

142. When we say, then, that a verb must agree

* This tense is usually called in grammars 'the Aorist,' from a Greek word signifying *indefinite*, because the time it marks is undefined; we prefer to call this the General Tense, for the reason stated in Rule 168.

with its subject or nominative (otherwise, the doer of the action or agent) in *person*, we mean that if the nominative is of the first person, the verb must be in the first person also; and if the nominative is of the second or third person, the verb must have a change of ending to mark the second or third person, just as in English we say 'I strike,' 'thou strikest,' 'he strikes,' when the form 'strike,' for the first person, becomes changed to *strikest* for the second, and to *strikes* for the third; whereas if we were to say, 'I strikes,' then the nominative and the verb would not agree in person.

143. So again, when we say a verb must agree with its subject in number, we mean that if the doer of the action or nominative is singular, the verb must be singular also; and if plural, the verb must have a change of ending to mark the plural; just as in English we say 'he has' (not 'he have') for the singular, but 'they have' for the plural. In English, however, the verb has not always a change of ending for the plural.

144. Lastly, when we say a verb must agree with its subject in gender, we mean that if the doer of the action or nominative is masculine, the verb must be in the masculine form; and if feminine, the verb must have a change of ending to mark the feminine. This is peculiar to Hindústání. The English verb has no change of ending to mark gender.

145. It remains, then, to state the different formations of the Hindústání verb in each tense, according to the variation of person, number, and gender; but, before doing so, we must explain what is meant by two very useful parts of the verb called Infinitive and Participle.

146. The INFINITIVE (usually marked in English by 'to,' as, 'to speak,' 'to strike') expresses the substantive idea of the verb without any limit of time or person. It is in fact the substantive form of the verb, or a verb substantive, and, like a substantive, has different endings for the masculine and feminine genders, and for the singular and plural.

147. The PARTICIPLE, on the other hand, is the adjective form of the verb; that is, it expresses, in the form

of an adjective, the idea belonging to the verb (the word participle meaning 'partaker' of the nature of the verb).

148. Most verbs have two kinds of participles; 1. *active* (expressive of doing something); and 2. *passive*, (expressing the suffering of doing.) In English, active participles end in *ing*, as, 'calling,' 'speaking,' 'striking,' whilst passive usually end in *ed* or *en*, as, 'called,' 'stricken.' The English participles have no changes of ending to mark difference of number or gender, but the Hindústání participles have. There is one useful participle, however, in Hindústání, which has no change. It is called *conjunctive* (because used in joining together different parts of a sentence).

FORMATION OF THE VERB.

149. In forming the Hindústání verb, we begin with the INFINITIVE, or substantive form. The Hindústání infinitive always ends in *ná*; thus, *már-ná*, 'to strike,' *bol-ná*, 'to speak,' *kar-ná*, 'to do.'

150. It is treated like a substantive of the second class (see Rule 86); that is, *ná* is changeable to *ne*, and cases may then be formed with *ká*, *ke*, *kí*, *ko*, &c.; thus, *márne ká*, or *ke* or *kí*, 'of striking,' *márne ko*, 'to striking,' &c. (See Rule 244.)

[151. *Note*.—It is also often joined like an adjective to a noun, and then agrees with the noun in gender and number. — See Rule 245.]

152. Observe;—if we drop the *ná* of the infinitive, we get what is called the root, or the shortest and most simple form of the verb, and this may be used in commanding or ordering (called in grammars the imperative mood); thus, from *márná*, *bolná*, *karná*, we get the roots *már*, 'strike,' *bol*, 'speak,' *kar*, 'do.'

153. The Hindústání PRESENT PARTICIPLE is formed by changing the *ná* of the infinitive to *tá*, thus, *már-tá*, 'striking,' *bol-tá*, 'speaking,' *kar-tá*, 'doing.' But this *tá* is only used for the masculine singular. It is changed to *te* for the masculine plural, to *tí* for the feminine singular, and to *tín*, or *tí-án*, for the feminine plural.

154. The PAST PARTICIPLE is formed from the infinitive *ná*, by dropping the *n*; thus, *már-á*, 'struck,' *bol-á*, 'spoken.' Some few require a change of the part of the verb which precedes the *ná*, see Rule 157. The *á* is liable to the same changes as the *tá* of the present participle. (See Rule 153.)

155. Verbs ending in vowels always put *y* before the *á*; thus, *buláná*, 'to call,' becomes *buláyá* (not *buláá*); and *dhoná*, 'to wash,' *dhoyá* (not *dhooá*).

156. If, after dropping the *ná* of the infinitive, the root consists of two syllables, of which the second has a short *a* in it, then this *a* is dropped; thus, *nikal-ná*, 'to issue,' makes *niklá* in the past participle. This rule applies also to the general (or aorist) tense, and to the future.

157. Six verbs require a change of the part of the verb which precedes the *ná*; thus, from *kar-ná*, 'to do,' comes *kíy-á*, 'done' (fem. *kí*, pl. *kíye*, fem. *kín*); from *já-ná*, 'to go,' *gay-á* 'gone' (fem. *ga-í* or *gay-í*, pl. *ga-e* or *gaye*, fem. *ga-ín* or *gayín*); from *ho-ná*, 'to be,' *hú-á*, 'been' (fem. *hú-í*, pl. *hú-e*, fem. *hú-ín*); from *de-ná*, 'to give,' *diy-á*, 'given' (fem. *dí*, pl. *díye*, fem. *dín*); from *le-ná*, 'to take,' *liy-á*, 'taken' (fem. *lí*, pl. *líye*, fem. *lín*); from *mar-ná*, 'to die,' *mú-á* 'dead' (fem. *mú-í*, pl. *mú-e*, fem. *mú-ín*).

158. The PRESENT tense is formed from the present participle, and is in fact the same; thus, *mártá*, 'striking,' may be used for 'I strike,' 'thou strikest,' 'he strikes' (fem. *mártí*), and the plural, *márte*, for 'we strike,' 'ye strike,' 'they strike' (fem. *mártín*, or *mártián*). But to make the present tense more definite, or to express in Hindústání 'I am striking,' 'thou art striking,' &c., the following formations of what is called an auxiliary, or helping verb, are added:—

Main hún, I am.

Tú hai, thou art.

Wuh hai, he, she, or it is.

Ham haiñ, we are.

Tum ho, you are.

We haiñ, they are.

thus, *main mártá hún*, 'I strike,' or 'I am striking,' &c.

[159. Note.—The Present tense is sometimes used in a sense

which is best expressed in English, by 'would,' 'would have,' 'had,' 'did,' &c. (See Rule 246.)]

160. The IMPERFECT tense is the same in form with the present participle, with the following formations of the helping verb added :—

	Fem.		Fem.
<i>Main thá</i> , I was.	(<i>thí</i>).	<i>Ham the</i> , we were.	(<i>thín</i>).
<i>Tú thá</i> , thou wast.	(<i>thí</i>).	<i>Tum the</i> , you were.	(<i>thín</i>).
<i>Wuh thá</i> , he or it was.	(<i>thí</i>).	<i>We the</i> , they were.	(<i>thín</i>).

thus, *main mártá thá*, 'I was striking,' *ham márté the*, 'we were striking,' &c.

[161. *Note*.—The above two tenses of the helping verb are also used by themselves to express mere being, or existence.]

162. The PERFECT tense is the same in form with the past participle; thus, *márá*, 'struck,' may be used for 'I struck,' 'thou struckest,' 'he struck' (fem. *máří*), and the plural, *máre*, for 'we struck,' 'you struck,' 'they struck' (fem. *márin*). But to make this tense more definite, or to express 'I have struck,' &c., the first tense of the helping verb (that is, *hún*, *hai*, *hai*, *hain*, *ho*, *hain*) must be added.

163. The PAST PERFECT tense is the same in form with the past participle, with the second tense of the helping verb (that is, *thá*, *thí*, for the singular, and *the*, *thín*, for the plural) added.

164. Observe, however, that it is a rule in Hindústání, TO WHICH GREAT ATTENTION MUST BE PAID, that in the perfect and past perfect tenses of active verbs, like *márná*, 'to strike,' the past participle, which is then passive, agrees with the object acted on, instead of with the doer of the action; thus, instead of saying 'the boy struck the girl' (*larká larkí ko márá*), we say 'the girl was struck by the boy' (*larke ne larkí máří*); where the girl, who is the object of the active verb (that is, the sufferer of the striking) becomes the nominative with which the verb agrees, and the boy becomes the agent, formed with *ne*. (See 70, 85.) In the same way, 'the boy had struck the girl' would be *larke ne larkí márí thí*.

165. Sometimes, however, *ko* is added to the object, in which case the verb does not agree with it, but remains unchanged in the masculine form; thus, 'the boy struck the girl' would be *larke ne larhí ko mārā*.

166. The GENERAL tense (called in grammars the Aorist) is formed from the root (or that simple form of the verb which is left when the *nā* of the infinitive is dropped), by adding *ún, e, e*, for the three singular persons, and *en, o, en*, for the three plural; thus, *mārún, māre, māre, māren, māro, māren*. This is the only tense which remains the same for both genders.

167. Verbs ending in vowels may or may not put a *w* before *e* and *en*; thus, *ún, we, we, wen, o, wen*; so *lánā*, 'to bring,' becomes *lá-ún, láwe* or *lá-e, láwe* or *lá-e, láwen* or *lá-en, láo, láwen* or *lá-en*. This applies to the future also; thus, *láúngá, láwegá* or *láegá, &c.*

168. This tense we call General, because it may be used in a general manner to express a great many senses or moods (called in grammars, Potential, Subjunctive, Conditional, and marked in English by 'may,' 'might,' 'could,' 'would,' 'should,' &c.); thus, *main mārún*, 'I may strike,' 'I should strike,' &c. (See Rule 247.)

169. It may also be used in commanding or ordering (called in grammars the Imperative mood), but in the second person singular, the ending *e* is then dropped, and the root stands alone; thus, *mār*, 'strike,' 'do thou strike.' It may even sometimes be used for the present and future. (See Rule 247.)

170. Observe;—it is common in Hindústání to use what is called the Respectful form of the General tense to soften a command or order. This is done by putting *iy* before *ún, e, e, en, o, en*, the endings of the general tense; thus, *iyún, iye, iye, iyen, iyo, iyen*. The endings *iye, iyo*, are, however, the most common; thus, *māriye, māriyo*, 'be pleased to strike.'

171. Five verbs require a peculiar change of the root in the respectful; thus, *karnā*, 'to do,' makes *kijiye*; *denā*, 'to give,' *dijiye*; *lenā*, 'to take,' *lijiye*; *pínā*, 'to drink,' *píjiye*; *honā*, 'to be,' *hújiye*.

172. The FUTURE tense is formed by adding *gá* to the singular endings and *ge* to the plural endings of

the general tense; thus, *úngá, egá, egá, enge, oge, enge*. Hence we have *main mārúngá*, 'I will strike,' *ham mārēnge*, 'we will strike.' The feminine of course adds *gi* for the singular, and *gin* for the plural.

It appears, then, that all the tenses of the Hindústání verb may be included under six heads. Other tenses are given by grammarians, but they are not sufficiently common to deserve notice here. There are, however, other formations of the verb which have still to be explained.

173. Thus, there is a common *participle* called *conjunctive*, because by its aid sentences may be joined together without the use of conjunctions. (See 40.) It is formed by adding to the root of the verb any of the following endings, *e, ke, kar, karke, karkar*. But the root alone, without any ending, may also stand for this participle. It is usually rendered by the English, 'having;' thus, *már, máre, márke, mārkar, márkarke, márkarkar*, all mean 'having struck.'

174. The *past participle* of the verb *honá*, 'to be,' (*húá*) is often added to the present and past participles of all verbs when they are used adjectively; thus, present, *mártá húá* (fem. *mártí húí*, plur. *márte húe*, fem. *mártí húín*), 'striking;' past, *márá húá* (fem. *máří húí*, plur. *máre húe*, fem. *máří húín*), 'stricken.'

175. What is called an *adverbial participle* is formed from the present participle by changing *tá* to *te*, and adding *hí*. This form of participle is rendered in English by 'immediately on,' or sometimes by 'whilst in the act of;' thus, *márte hí*, 'immediately on striking,' *játe hí*, 'whilst in the act of going.'

176. What is called a *noun of agency*, usually expressed in English by the ending *er* (as, 'beater,' 'striker,' 'doer'), is formed from the infinitive by changing *ná* to *ne*, and adding *wálá*; thus, *márne-wálá*, 'a striker.' This ending, *wálá*, is common, and may be added to substantives as well as to infinitives; thus, *Dillí-wálá*, 'an inhabitant of Dillí,' *bastí-wálá*, 'a villager.'

177. The *Passive verb* (see 137, 248) is formed by putting the past participle of any active verb before the tenses of the neuter verb *jáná*, 'to go;' thus, *márá*

jáná, 'to be beaten,' *main mára jáún*, 'I may be beaten.' The participle of course changes to agree with a plural or feminine nominative. Thus, *we máre jáenge* 'they shall be beaten,' *wuh mári jáegí*, 'she will be beaten.' The past participle of *jáná* is *gayá* (fem. *ga-i* or *gayí*, plur. *ga-e* or *gaye*, fem. *gaín* or *gayín*).

178. We now give examples of four verbs in the six common tenses; 1st the active verb *már-ná*, 'to strike'; 2nd the neuter verb *bol-ná*, 'to speak'; 3rd the neuter verb *ho-ná*, 'to be' or 'to become'; 4th the neuter verb, *já-ná*, 'to go,' which last is used in the formation of passives (see 177).

179. FIRST EXAMPLE.

Már-ná, 'to strike.' Verb Active.

Infinitive or verb substantive, *már-ná*, to strike, striking; *márne há* or *he* or *kí*, of striking, &c.

Root and 2nd sing. imperative, *már*, strike thou.

Present participle, *már-tá*, fem. *már-tí*, plur. *már-te*, fem. *már-tín*, striking.

Past participle, *már-á*, fem. *már-í*, plur. *már-e*, fem. *már-ín*, struck.

Conjunctive participle, *már*, *már-e*, *már-ke*, *már-kar*, *már-karke*, *már-karkar*, having struck.

Present. Masculine form.

I strike, or, with *hún*, &c., am striking.

Main mártá (hún), I strike.

Tú mártá (hai), thou strikest.

Wuh mártá (hai), he strikes.

Ham márté (hain), we strike.

Tum márté (ho), you strike.

We márté (hain), they strike.

The feminine requires, sing. *mártí*; plural, *mártín* and *mártí hain*.

Imperfect. Masculine form.

Main mártá thá, I was striking.

Tú mártá thá, thou was striking.

Wuh mártá thá, he was striking.

Ham márté the, we were striking.

Tum márté the, you were striking.

We márté the, they were striking.

The feminine requires, sing. *mártí thí*, plur. *mártí thín*.

Perfect. The object being masculine singular.

I struck, or, with *hai*, I have struck.

Main ne mára (hai), I struck.

Tú ne mára (hai), thou struckest.

Us ne mára (hai), he struck.

Ham ne mára (hai), we struck.

Tum ne mára (hai), you struck.

Unhon ne mára (hai), they struck.

Past perfect. The object being masculine singular.

Main ne mārā thā, I had struck.

Tú ne mārā thā, thou hadst struck.

Us ne mārā thā, he had struck.

Ham ne mārā thā, we had struck.

Tum ne mārā thā, you had struck.

Unhon ne mārā thā, they had struck.

[When the object is masculine plur. the forms for the perfect and past perfect will be *māre* (*haiṇ*) and *māre the*; when fem. plur. *māri* (*hai*) and *māri thī*; when fem. plur. *māri* (*haiṇ*) and *māri thīṇ*; thus, *main ne laṛhe māre*, 'I struck the boys;' *main ne laṛkī māri*, 'I struck the girl.*']

General (called Aorist), for all genders.

I may, might, should, will strike, let me strike.

Main mārūn, I may strike.

Tú māre, thou mayst strike
(*mār*, strike thou).

Wuh māre, he may strike.

Ham māren, we may strike.

Tum māro, you may strike.

We māren, they may strike.

Respectful, *māriye*, *māriyo*, be pleased to strike.

Future. Masculine form.

Main mārūngā, I will strike.

Tú māregā, thou wilt strike.

Wuh māregā, he will strike.

Ham mārenge, we will strike.

Tum māroge, you will strike.

We mārenge, they will strike.

The feminine requires, sing. —*gī*, plur. —*gīṇ*.

180. SECOND EXAMPLE.

Bol-nā, 'to speak.' Verb Neuter.

Infinitive or verb substantive, *bol-nā* to speak, speaking; *bolne-kā* or *ke* or *kī*, of speaking, &c.

Root and 2nd sing. imperative, *bol*, speak thou.

Present participle, *bol-tā*, fem. *bol-tī*, plur. *bol-te*, fem. *bol-tīṇ*, speaking.

Past participle, *bol-ā*, fem. *bol-ī*, plur. *bol-e*, fem. *bol-tīṇ*, spoken.

Conjunctive participle, *bol*, *bol-e*, *bol-ke*, *bol-kar*, *bol-karke*, *bol-karkar*, having spoken.

Present. Masculine form.

I speak, or, with *hūn*, &c., am speaking.

Main boltā (hūn), I speak.

Tú boltā (hai), thou speakest.

Wuh boltā (hai), he speaks.

Ham bolte (haiṇ), we speak.

Tum bolte (ho), you speak.

We bolte (haiṇ), they speak.

The feminine requires, sing. *bol-tī*, plur. *bol-tīṇ*, and *bol-tī haiṇ*.

* But when *ko* is added to the object, then the past participle remains unchanged; thus, *main ne laṛkī ko mārā*.

Imperfect. Masculine form.

<i>Main boltá thá</i> , I was speaking.	<i>Ham bolte the</i> , we were speaking.
<i>Tú boltá thá</i> , thou wast speaking.	<i>Tum bolte the</i> , you werespeaking.
<i>Wuh boltá thá</i> , he was speaking.	<i>We bolte the</i> , they were speaking.

The feminine requires, sing. *bolí thí*, plur. *bolí thín*.

Perfect. Masculine form.

I spöke, or, with *hún*, I have spoken.

<i>Main bolá (hún)</i> , I spoke.	<i>Ham bole (hain)</i> , we spoke.
<i>Tú bolá (hai)</i> , thou spokest.	<i>Tum bole (ho)</i> , you spoke.
<i>Wuh bolá (hai)</i> , he spoke.	<i>We bole (hain)</i> , they spoke.

The feminine requires, sing. *bolí*, plur. *bolín*.

Past Perfect. Masculine form.

<i>Main bolá thá</i> , I had spoken.	<i>Ham bole the</i> , we had spoken.
<i>Tú bolá thá</i> , thou hadst spoken.	<i>Tum bole the</i> , you had spoken.
<i>Wuh bolá thá</i> , he had spoken.	<i>We bole the</i> , they had spoken.

The feminine requires, sing. *bolí thí*, plur. *bolí thín*.

General (called Aorist), for all genders.

I may, might, should, will speak, let me speak.

<i>Main bolín</i> , I may speak.	<i>Ham bolen</i> , we may speak.
<i>Tú bole</i> , thou mayst speak (<i>bol</i> , speak thou).	<i>Tum bolo</i> , you may speak.
<i>Wuh bole</i> , he may speak.	<i>We bolen</i> , they may speak.

Respectful, *bolíyo*, *bolíyo*, be pleased to speak.

Future. Masculine form.

<i>Main bolúngá</i> , I will speak.	<i>Ham bolenge</i> , we will speak.
<i>Tú bolegá</i> , thou wilt speak.	<i>Tum bologe</i> , you will speak.
<i>Wuh bolegá</i> , he will speak.	<i>We bolenge</i> , they will speak.

The feminine requires, sing. —*gí*, plur. —*gín*.

181. THIRD EXAMPLE.

Ho-ná, 'to be,' or 'to become.' Verb Neuter.

Infinitive or verb substantive, *ho-ná*, to be, being ; *hone ká* or *he* or *kí*, of being, &c.

Root and 2nd sing. imperative, *ho*, be thou.

Present participle, *ho-tá*, fem. *ho-tí*, plur. *ho-te*, fem. *ho-tín*, being.

Past participle (see Rule 157), *hú-á*, fem. *hú-í*, plur. *hú-e*, fem. *hú-ín*, been.

Conjunctive participle, *ho*, *hú-e*, *ho-he*, *ho-kar*, *ho-karke*, *ho-karkar*, having been.

Present. Masculine form.

I become, or, with *hún*, &c., I am becoming.

<i>Main hotá (hún)</i> , I become.	<i>Ham hote (hain)</i> , we become.
<i>Tú hotá (hai)</i> , thou becomest.	<i>Tum hote (ho)</i> , you become.
<i>Wuh hotá (hai)</i> , he becomes.	<i>We hote (hain)</i> , they become.

The feminine requires, sing. *hotí*, plur. *ho-tín* and *hotí hain*.

Imperfect. Masculine form.

<i>Main hotá thá</i> , I was becoming.	<i>Ham hote the</i> , we were becoming.
<i>Tú hotá thá</i> , thou wast becoming.	<i>Tum hote the</i> , you were &c.
<i>Wuh hotá thá</i> , he was becoming.	<i>We hote the</i> , they were &c.

The feminine requires, sing. *hotí thí*, plur. *hotí thín*.

Perfect. Masculine form.

I became, or, with *hún*, I have become.

<i>Main húa (hún)</i> , I became.	<i>Ham húa (hain)</i> , we became.
<i>Tú húa (hai)</i> , thou becamest.	<i>Tum húa (ho)</i> , you became.
<i>Wuh húa (hai)</i> , he became.	<i>We húa (hain)</i> , they became.

The feminine requires, sing. *hútí*, plur. *hútín*.

Past Perfect. Masculine form.

<i>Main húa thá</i> , I had become.	<i>Ham húa the</i> , we had become.
<i>Tú húa thá</i> , thou hadst become.	<i>Tum húa the</i> , you had become.
<i>Wuh húa thá</i> , he had become.	<i>We húa the</i> , they had become.

The feminine requires, sing. *hútí thí*, plur. *hútí thín*.

General (called Aorist), for all genders.

I may, might, should, will be, let me be.

<i>Main hoín</i> , or <i>hon</i> ,	} I may be.	<i>Ham hoen</i> *, or <i>hon</i> ,	} we may be.
<i>Tu hoe</i> *, or <i>ho</i> ,		<i>Tum hoo</i> , or <i>ho</i> ,	
<i>Wuh hoe</i> , or <i>ho</i> ,	} thou mayst be (<i>ho</i> , be thou).	<i>We hoen</i> , or <i>hon</i> ,	} you may be.
	} he may be.		} they may be.

Respectful *hújiye*, *hújiyo*, be pleased to become.

Future. Masculine form.

<i>Main hoúngá</i> , or <i>húngá</i> ,	} I will be.	<i>Ham hoenge</i> , or <i>honge</i> ,	} we will be.
<i>Tu hoegá</i> , or <i>hogá</i> ,		<i>Tum hooge</i> , or <i>hoge</i> ,	
<i>Wuh hoegá</i> , or <i>hogá</i> ,	} thou wilt be.	<i>We hoenge</i> , or <i>honge</i> ,	} you will be.
	} he will be.		} they will be.

The feminine requires, sing. —*gí*, plur. —*gín*.

* By Rule 167, *hoe* might be written *howe*, and *hoen*, *howen*. So also we might write *howegá* *howenge* in the future.

182. FOURTH EXAMPLE.

Já-ná, 'to go.' Verb Neuter.

Infinitive, *já-ná*, to go, going; *jáne há* or *he* or *kí*, of going, &c.

Root and 2nd sing. imperative, *já*, go thou.

Present participle, *já-tá*, fem. *já-tí*, plur. *já-te*, fem. *já-tín*, going.

Past participle (see 157), *gayá*, fem. *gaí*, plur. *gae*, fem. *gaín*, gone.

Conjunctive participle, *já*, *já-e*, *já-ke*, *já-kar*, *já-karke*, *já-karkar*, having gone.

Present. Masculine form.

I go, or, with *hún*, &c., I am going.

Main játa (hún), I go.

Tú játa (hai), thou goest.

Wuh játa (hai), he goes.

Ham játe (hain), we go.

Tum játe (ho), you go.

We játe (hain), they go.

The feminine requires, sing. *játi*, plur. *játtín* and *játi hain*.

Imperfect. Masculine form.

Main játa thá, I was going.

Tú játa thá, thou wast going.

Wuh játa thá, he was going.

Ham játe the, we were going.

Tum játe the, you were going.

We játe the, they were going.

The feminine requires, sing. *játi thí*, plur. *játi thín*.

Perfect. Masculine form.

I went, or, with *hún*, I have gone.

Main gayá (hún), I went.

Tú gayá (hai), thou wentest.

Wuh gayá (hai), he went.

Ham ga-e (hain), we went.

Tum ga-e (ho), you went.

We ga-e (hain), they went.

The feminine requires, sing. *ga-tí*, plur. *ga-tín*.

Past Perfect. Masculine form.

Main gayá thá, I had gone.

Tú gayá thá, thou hadst gone.

Wuh gayá thá, he had gone.

Ham ga-e the, we had gone.

Tum ga-e the, you had gone.

We ga-e the, they had gone.

The feminine requires, sing. *ga-tí thí*, plur. *ga-tí thín*.

General (called Aorist), for all genders.

I may, might, should, will go, let me go.

Main já-ún, I may go.

*Tú já-e**, thou mayst go (*já*, go

Wuh já-e, he may go. [thou].

*Ham já-en**, we may go.

Tum já-o, you may go.

We já-en, they may go.

Respectful, *jáiyé*, *jáiyó*, be pleased to go.

Future. Masculine form.

Main jáungá, I will go.

Tú jáegá, thou wilt go.

Wuh jáegá, he will go.

Ham jáenge, we will go.

Tum jáoge, you will go.

We jáenge, they will go.

The feminine requires, sing. —*gí*, plur. —*gín*.

* By Rule 167, *jáe* might be written *jáwe*, and *jáén*, *jáwén*; so also we might write *jáwengá*, *jáwenge* in the future.

183. A FEW COMMON VERBS IN THEIR MOST USEFUL FORMS.

३३

INFINITIVE.	PRES. PART.	PAST PART.	GENERAL.	FUTURE.
á-ná, v. n. to come,	á-tá,	á-yá,	á-ún, áwe, áwe, áwen, áo, áwen	á-úngá.
bándh-ná, v. a. to bind,	bándh-tá,	bándh-á,	bándh-ún, -e, -e, -en, -o, -en,	bándh-úngá.
bulá-ná, v. a. to call,	bulá-tá,	bulá-yá,	bulá-ún, -e, -e, -en, -o, -en,	bulá-úngá.
chuk-ná, v. n. to finish,	chuk-tá,	chuk-á,	chuk-ún, -e, -e, -en, -o, -en,	chuk-úngá.
ḡál-ná, v. a. to throw,	ḡál-tá,	ḡál-á,	ḡál-ún, -e, -e, -en, -o, -en,	ḡál-úngá.
dekh-ná, v. a. to see,	dekh-tá,	dekh-á,	dekh-ún, -e, -e, -en, -o, -en,	dekh-úngá.
de-ná, v. a. to give,	de-tá,	diyá,	de-ún, de, de, den, do, den,	diúngá.
ján-ná, v. a. to know,	ján-tá,	ján-á,	ján-ún, -e, -e, -en, -o, -en,	ján-úngá.
kah-ná, v. a. to say,	kah-tá,	kah-á,	kah-ún, -e, -e, -en, -o, -en,	kah-úngá.
kar-ná, v. a. to do,	kar-tá,	kayá,	kar-ún, -e, -e, -en, -o, -en,	kar-úngá.
lag-ná, v. n. to begin,	lag-tá,	lag-á,	lag-ún, -e, -e, -en, -o, -en,	lag-úngá.
lá-ná, v. n. to bring,	lá-tá,	lá-yá,	lá-ún, -e, -e, -en, -o, -en,	lá-úngá.
le-ná, v. a. to take,	le-tá,	liyá,	le-ún, le, le, len, lo, len,	lúngá.
pá-ná, v. a. to find,	pá-tá,	páyá,	pá-ún, -e, -e, -en, -o, -en,	pá-úngá.
pí-ná, v. a. to drink,	pí-tá,	pí-yá,	pí-ún, -e, -e, -en, -o, -en,	pí-úngá.
púchh-ná, v. a. to ask,	púchh-tá,	púchh-á,	púchh-ún, -e, -e, -en, -o, -en,	púchh-úngá.
rakh-ná, v. a. to place,	rakh-tá,	rakh-á,	rakh-ún, -e, -e, -en, -o, -en,	rakh-úngá.
sak-ná, v. n. to be able,	sak-tá,	sak-á,	sak-ún, -e, -e, -en, -o, -en,	sak-úngá.
sun-ná, v. a. to hear,	sun-tá,	sun-á,	sun-ún, -e, -e, -en, -o, -en,	sun-úngá.

RULES FOR FORMING ACTIVE VERBS FROM NEUTER,
AND FOR CAUSALS.

184. Verbs which mean causing to do anything, or making any one do anything, are called causal. There are certain rules for forming causals from active verbs, and for forming neuter verbs from active, thus—

185. Rule 1.—To form an active verb out of a neuter, add long *á* to the root. It may be made causal by putting *w* before *á*; thus, *pak-ná*, 'to be cooked,' *paká-ná*, 'to cook,' *pakwáná*, 'to cause to cook.'

186. Active verbs, on the other hand, are made causal by *á*, and doubly causal by *wá*; thus, *sun-ná*, 'to hear,' *sunáná*, 'to cause to hear,' *sunwáná*, 'to cause to cause to hear,' or, 'to have informed by another.'

[187. Note.—Roots of two syllables, like *samajhná*, 'to understand,' drop the second *a* before adding *á*; thus, *samjháná*, 'to cause to understand,' 'to inform.']

188. Rule 2.—Roots having long vowels or diphthongs between two consonants generally change the long vowel to a short one (*á, í, e*, being changed to *i* or sometimes *a*; *ú* and *o* to *u*) before adding *á* and *wá*; thus, *bhej-ná*, 'to send,' *bhijáná*, 'to cause to send,' &c.; *bol-ná*, 'to speak,' makes *buláná*, 'to call,' *bulwáná*, 'to cause to call;' *phenk-ná*, 'to throw,' *phankáná*, 'to cause to throw,' *phankwáná*, 'to have thrown by another.'

[189. Note.—Roots ending in vowels, after shortening the vowel, add *l*; thus, *khá-ná*, 'to eat,' *khiláná*, 'to cause to eat,' *khilwáná*, 'to have fed by another.']

190. Rule 3.—Roots of neuter verbs having short vowels generally lengthen those vowels to form actives or causals; thus, from *marná*, 'to die,' *márná*, 'to kill;' from *khulná*, 'to be open,' *kholná*, 'to open;' from *bandhná*, 'to be tied,' *bándhná*, 'to tie.'

COMPOUND VERBS.

191. When two verbs are joined together, they are called compound. Three kinds of compound verbs are formed by putting a root before a verb:—

192. 1st.—When a root is put before a verb, it often

makes the verb more forcible, the root which comes first conveying the main idea, and the verb at the end giving force to it; thus, *phenkná* alone is simply 'to fling,' but *phenk-dená* is 'to fling down;' *már-ná* is simply 'to kill,' but *már-dálná* is 'to kill outright.'

193. 2nd.—When *sakná*, 'to be able,' is put after a root, it means 'being able to do anything;' as, *kar-sakná*, 'to be able to do.'

194. 3rd.—When *chukná*, 'to be finished,' is placed after a root, it expresses completion of an action; as, *pí-chukná*, 'to have done drinking;' *main khá-chuká*, 'I have done eating.'

Two kinds are formed by putting a past participle before a verb:—

195. 1st.—To express the habit of doing, or doing frequently, by putting a past participle before the verb *karná*, 'to make;' thus, *jáyá karná*, 'to make a practice of going' (*jáyá* being used for *gayá* in these compounds); *likhá karná*, 'to make a practice of writing.'

196. 2nd.—To express desiring or wishing to do, or sometimes being about to do, by putting a past participle before the verb *cháh-ná*, 'to wish;' as, *mará* (not *múá*) *cháhá*, 'he wished to die,' or 'was about to die.'

197. Two kinds are formed by joining an infinitive in *ne*; first, with *lagná*, 'to begin;' secondly, with *dená*, 'to give;' thus, *kah-ne lagá*, 'he began to say,' *já-ne dená*, 'to give leave to go.'

ADVERBS. (See Rule 40.)

A few of the most common are here given.

198. Of time.—*Ab*, 'now;' *kab*, 'when?' *jab*, 'when;' *tab*, 'then;' *us-wagt*, 'at that time;' *pahle*, 'before.'

199. Of place.—*Yahán*, 'here;' *wahán*, 'there;' *kahán*, 'where?' *jahán*, 'wherever;' *tahán*, 'there;' *idhar*, 'hither;' *udhar*, 'thither;' *kidhar*, 'whither?' *jidhar*, 'whither;' *tidhar*, 'thither;' *úpar*, 'above.'

200. Of manner.—*Yún* or *yon*, 'thus,' 'in that way;' *kyún*, 'how?' 'why?' *kyúnkar*, *kyúnki*, 'why? because;' *jyún*, or *jon*, or *jaun*, 'as;' *bahut*, 'much.'

201. Of likeness.—*Aisá*, 'like this,' 'in this manner;'

waísá, 'like that,' 'in that manner;' *kaisá*, 'like what?' 'how?' *jaisá*, 'like which;' *taisá*, 'so.'

202. Of number. — *Itná*, 'this many;' *utná*, 'that many;' *kitná*, 'how many?' *jitná*, 'as many,' *titná*, 'so many.'

203. By adding *í*, or *hí*, or *hín* (English, 'very,' 'indeed'), some of the above adverbs and a few pronouns are made more forcible; thus, *yih-í*, 'this very;' *wuh-í*, 'that very;' *ab-hí*, 'now,' 'at this very time;' *yún-hín*, 'in this very way, time, place;' *wún-hín*, or *wuhín*, or *won-hín*, 'in that very way, time, place;' *jon-hín*, 'as soon as.'

OTHER ADVERBS.

204. *A'j*, 'to-day;' *ákhir*, 'at last;' *bhí*, 'also,' 'even;' *hamesha*, 'always;' *is liye*, or *is wáste*, 'on this account;' *kabhí nahín*, 'never;' *kal*, 'yesterday,' 'to-morrow;' *kis wáste*, 'why?' *mat*, 'do not*;' *na*, 'not†;' *nahín*, 'not‡;' *nahín to*, 'otherwise;' *tak*, or *talak*, 'up to,' 'until;' *to* 'then;' *ziyáda*, 'more;' *bi-l-fíl*, 'at present,' 'now;' *ittifáqan*, 'by chance;' *fi-l-haqíqat*, 'in truth;' *fauran*, 'immediately;' *al-qissa*, 'in short.'

ADVERBS (CALLED ALSO PREPOSITIONS) REQUIRING THE GENITIVE WITH *ke*.

205. *A'ge*, 'before;' *ba'd*, 'after;' *báhir*, 'without;' *bích*, 'among;' *liye*, 'on account of;' *máre*, 'by reason of;' *nazdík*, 'near;' *pás*, 'near,' 'by;' *píchhe*, 'behind;' *rú-ba-rú*, 'in presence of;' *sabab*, 'by reason of;' *sámhne*, 'in front of;' *sáth*, 'along with;' *wáste*, 'on account of;' *yahán*, 'at the abode of.'

ADVERBS (CALLED ALSO PREPOSITIONS) REQUIRING THE GENITIVE WITH *kí*.

206. *Bábat*, 'concerning;' *khátir*, 'for the sake of;' *mánind*, 'like;' *taraf*, 'towards;' *tarah*, 'in the manner of.'

* *Mat* is used with the imperative and respectful only.

† *Na* with the imperative and other tenses.

‡ *Nahín* with all but the imperative;—thus, *bhúliyo mat*, 'don't forget,' *aisá na kar*, 'don't do so.'

PREPOSITIONS,

OR SHORT WORDS, PUT BEFORE NOUNS. (Rule 40.)

207. *Az*, 'from;' *ba* or *bi*, 'in,' 'by;' *bar*, 'in;' *baráe*, 'on account of;' *bá*, 'with;' *be*, 'without;' *dar*, 'in;' *fí*, 'in;' *ma*, 'with.'

CONJUNCTIONS. (Rule 40.)

208. *Agar*, 'if;' *agarchi*, 'although;' *aur*, 'and;' *balki*, 'but;' *ham*, 'together,' 'also;' *harchand*, 'although,' 'however much;' *jo*, 'if,' 'when,' 'that;' *ki*, 'that,' 'because,' 'than;' *táki*, 'in order that;' *kyúñki*, 'because;' *par*, 'but;' *so*, 'therefore;' *to*, 'then;' *wa* or *o*, 'and;' *yá*, 'or.'

INTERJECTIONS. (Rule 41.)

209. *Afsos!* 'alas!' 'what a pity!' *háe! háe!* 'alas! alas!' *wáh! wáh!* 'oh!' 'bravo!' *shábásh!* 'bravo!'

210. NUMBERS.

1 <i>ek</i> .	20 <i>bis</i> .	37 <i>saintís</i> .
2 <i>do</i> .	21 <i>ikkís</i> or <i>ekís</i> .	38 <i>añ-tís</i> .
3 <i>tín</i> .	22 <i>bá-ís</i> .	39 <i>untálís</i> .
4 <i>chár</i> .	23 <i>te-ís</i> .	40 <i>chálís</i> .
5 <i>páñch</i> .	24 <i>chaubís</i> .	41 <i>iktálís</i> .
6 <i>chhah</i> .	25 <i>pachís</i> .	42 <i>be-álís</i> .
7 <i>sát</i> .	26 <i>chhabbís</i> .	43 <i>tentálís</i> or
8 <i>áñh</i> .	27 <i>satá-ís</i> .	<i>taintálís</i> .
9 <i>nau</i> .	28 <i>añhá-ís</i> .	44 <i>chau-álís</i> .
10 <i>das</i> .	29 <i>untís</i> .	45 <i>paintálís</i> .
11 <i>igárah</i> or	30 <i>tís</i> .	46 <i>chhiyálís</i> .
<i>gyárah</i> .	31 <i>iktís</i> .	47 <i>saintálís</i> .
12 <i>bárah</i> .	32 <i>battís</i> or <i>ba-</i>	48 <i>añtálís</i> .
13 <i>terah</i> .	<i>tís</i> .	49 <i>unchás</i> .
14 <i>chaudah</i> .	33 <i>tentís</i> or <i>tain-</i>	50 <i>pachás</i> .
15 <i>pandrah</i> .	<i>tís</i> .	51 <i>ikáwan</i> .
16 <i>solah</i> .	34 <i>chauntís</i> or	52 <i>báwan</i> .
17 <i>satrah</i> .	<i>chautís</i> .	53 <i>tirpan</i> .
18 <i>añhárah</i> .	35 <i>paintís</i> .	54 <i>chauwan</i> .
19 <i>unís</i> or <i>unnís</i> .	36 <i>chhattís</i> .	55 <i>pachpan</i> .

56 <i>chhappan.</i>	71 <i>ikhattar.</i>	86 <i>chhiyási.</i>
57 <i>sattāwan.</i>	72 <i>bahattar.</i>	87 <i>satási.</i>
58 <i>aṭhāwan.</i>	73 <i>tihattar.</i>	88 <i>aṭhási.</i>
59 <i>unsāṭh.</i>	74 <i>chauhattar.</i>	89 <i>nau-ási.</i>
60 <i>sāṭh.</i>	75 <i>pachhattar.</i>	90 <i>nauwe.</i>
61 <i>iksāṭh.</i>	76 <i>chhihattar.</i>	91 <i>ikānawe.</i>
62 <i>bāsāṭh.</i>	77 <i>sathattar.</i>	92 <i>bānawe.</i>
63 <i>tirsāṭh.</i>	78 <i>aṭhhattar.</i>	93 <i>tirānawe.</i>
64 <i>chausaṭh.</i>	79 <i>unási.</i>	94 <i>chaurānawe.</i>
65 <i>painsāṭh.</i>	80 <i>assí.</i>	95 <i>pachānawe.</i>
66 <i>chhiyāsāṭh.</i>	81 <i>ikási.</i>	96 <i>chhiyānawe.</i>
67 <i>satsāṭh.</i>	82 <i>be-ási.</i>	97 <i>satānawe.</i>
68 <i>aṭhsāṭh.</i>	83 <i>tirási.</i>	98 <i>aṭhānawe.</i>
69 <i>unhattar.</i>	84 <i>chaurási.</i>	99 <i>ninānawe.</i>
70 <i>sattar.</i>	85 <i>pachási.</i>	100 <i>sau or sai.</i>

211. NUMBERS NOTING ORDER.

1st, <i>pahlá</i> or <i>pahilá.</i>	6th, <i>chhaṭwán</i> or <i>chhaṭhá.</i>
2nd, <i>dúsrá.</i>	7th, <i>sátwán.</i>
3rd, <i>tísrá.</i>	8th, <i>áṭhwán.</i>
4th, <i>chauthá.</i>	9th, <i>nauwán</i> or <i>nawán.</i>
5th, <i>pānchwán.</i>	10th, <i>daswán.</i>

And so on by adding *wán* to the other numbers.

212. COLLECTIVE NUMBERS.

<i>gaṇḍá</i> , 'collection of 4.'	<i>saikrá</i> , 'a hundred.'
<i>gáhi</i> , 'collection of 5.'	<i>hazár</i> , 'a thousand.'
<i>korí</i> , 'a score.'	<i>lák</i> , 'one hundred thou-
<i>chálísá</i> , 'collection of 40.'	sand.'
<i>chillá</i> , 'a period of 40 days.'	<i>karor</i> , 'one hundred lákhs,' or 'ten millions.'

213. Collective numbers add *on* for the nominative plural when they are used to express uncertainly large numbers: thus, *karoron khilqat*, 'tens of millions of creations'; *hazaron gulám*, 'thousands of slaves'; *lakhon rūpai*, 'hundreds of thousands of rupees'; *sakron shahr*, 'hundreds of cities.'

LETTERS AND SYLLABLES PUT TO THE BEGINNING OR
ADDED TO THE END OF WORDS.

214. *í* to added words forms substantives from adjectives, and adjectives from substantives; thus, *khúb*, 'good,' *khúb-í*, 'goodness;' *dānā*, 'wise,' *dānā-í*, 'wisdom;' *bāzār*, 'a market,' *bāzār-í* 'belonging to the market;' *Hindústān*, 'Hindustan,' *Hindústān-í* 'of or belonging to Hindustan.'

215. *in*, *ní*, or sometimes *í*, added to words, makes feminine substantives from masculine; as, from *sunār*, 'a goldsmith,' *sunār-in*, 'a goldsmith's wife; from *sher*, 'a tiger,' *sher-ní*, 'a tigress;' from *Bráhmaṇ*, 'a Brahman,' *Bráhmaṇí*, 'a Brahman's wife.'

216. *a*, *an*, *be*, *lá*, or *ná*, put to the beginning of a word, alters the meaning in the same manner as the English: 'in,' 'un,' 'im,' 'less,' &c.; thus, *a-chal*, 'immovable,' *an-ján*, 'unknowing,' *be-wafá*, 'unfaithful,' *lá-chár*, 'helpless,' *ná-haqq*, 'unjust.'

A FEW RULES FOR THE FORMATION
OF SENTENCES.

217. ARRANGEMENT OF WORDS.—In English it is usual to place the nominative first, then the verb, and then the object or accusative case, as in the sentence 'He struck my son.' In Hindústání, the nominative or agent generally (though not always) comes first; but the verb instead of being placed in the middle of the sentence almost always comes last; thus, *us ne mere beṭe ko mārā*.

218. THE VERB MUST AGREE WITH THE NOMINATIVE CASE IN NUMBER, PERSON, AND GENDER; as, *burhiyá bolí*, 'the old woman spoke;' *wuh chalá gayá*, 'he went away;' *main kyá jānūn*, 'what should I know;' *chār ādmí wahān gae*, 'four men went there.' (See Rule 142.)

219. But in the *perfect and past perfect tenses of active verbs*, the verb agrees with the object acted on instead of with the nominative or doer of the action. (See Rule 164.) In fact, the object acted on then becomes the nominative, and the doer no longer remains in

the nominative form, but takes the agent sign *ne* ; thus, *kutte ne pání piyá*, 'the dog drank water' (or, 'by the dog water was drunk'), where *kutte ne* is the agent, from *kuttá*, 'a dog,' and *piyá* is the masculine form of the past participle, which is then made passive, and agrees with the object *pání* in the nominative masculine. So again, *main ne apne ghar kí ráh lí*, 'I took the road to my own house,' the object *ráh* being feminine.

220. In these cases *ko* is sometimes placed after the object (see Rule 165), the past participle then remaining unchanged in the masculine singular ; thus, *kutte ne haḍḍí ko chhorá*, 'the dog dropped the bone,' for *kutte ne haḍḍí chhorí*.

221. ADJECTIVES GO BEFORE THEIR SUBSTANTIVES, AND THOSE THAT END IN CHANGEABLE *á* MUST AGREE WITH THEM IN NUMBER AND GENDER. (See the examples at Rule 97.)

222. THE RELATIVE 'WHO,' 'WHICH,' may be expressed either by *jo* (which has no distinction of gender, nor indeed of number, in the nominative case), or by the Persian *kí* (which is unchangeable). The relative *jo* must agree with the noun to which it is related in number ; and both *jo* and *kí*, if they relate to a plural or feminine noun, will require the plural or feminine of any verb to which they may be joined in the latter part of the sentence ; thus, *larke jo házir the*, 'the boys who were present ;' *ek aur fauj kí pahlí fauj se barí thí*, 'another army which was larger than the former army.'

223. The relative generally comes in the first part of the sentence, and the pronoun which answers to it in the latter ; thus, *jo kuchh farmáo so karúngá*, 'whatever you order that same I will do.' The arrangement is sometimes the same as in English, and sometimes the pronoun which answers to the relative is left out, just as in English we say, 'tell me what you have to do,' instead of 'tell me that which you have to do.'

224. GENITIVE CASE. — The rules for the use of *ká*, *ke*, *kí*, are given at Rule 89. When two or three nouns are in the relation of genitive cases to each other, each noun will assume *ká*, *ke*, or *kí*, according to the gender, number, and case of the noun to which it is most nearly joined ; thus, *uski gismat ke bág men*, 'in the garden

of the destiny of him;’ *uske báp ke ghar ká bág*, ‘the garden of the house of the father of him.’

225. The sign *ke* may sometimes be dropped, especially before the adverbs at Rule 205; thus, *hakím pás*, for *hakím ke pás*, ‘near the physician.’

[226. *Note*.—The genitive case, especially when joined to the verb *ho-ná*, ‘to be,’ is used to express possession; thus, *us ke bahut naukar the*, ‘he had many servants;’ *merí ek betí hai*, ‘I have a daughter.’]

227. DATIVE AND ACCUSATIVE CASES. — The sign *ko* is often used to express the object for which anything is done; as, *kuchh kám ko*, ‘for some purpose;’ *kháne ko*, ‘for eating;’ *dekhne ko*, ‘for the purpose of looking.’

228. It is frequently used to express time; as, *rát ko*, ‘at night;’ *subh ko*, ‘in the morning.’

229. After active verbs *ko* is joined to the object acted on; as, *dushman ko mārúngá*, ‘I will kill the enemy;’ *mujh ko qabúl kijiye*, ‘be pleased to accept me;’ *main ne shahr ko dekhá*, ‘I saw the city.’

230. Nothing is more common, however, than for the nominative form to be used in place of the accusative for the object acted on; thus, *báten kartá hai*, ‘he is making words’ (that is ‘discoursing’), *gharián ginne lagá*, ‘he began to count the hours;’ *yih kitáb mujh ko de*, ‘give me this book.’

231. Verbs of motion generally require *ko*; as, *wuh apne ghar ko chalá*, ‘he went to his own house.’

[232. *Note*.—The dative case with *ko* is sometimes used with *honá*, ‘to be,’ and *áná*, ‘to come,’ to express ‘passing into any state,’ or ‘possessing any quality;’ thus, *menkí ko zukám húa*, ‘the frog has caught cold.’]

233. ABLATIVE CASE.—As the agent *by whom* is denoted by the sign *ne*, so the instrument *with which* is denoted by the ablative sign *se*; thus, *qainchí se mere sir ke bál káto*, ‘cut the hair of my head with scissors.’

234. The sign *se* is constantly used where in English we use ‘from;’ thus, *us makán se*, ‘from that place;’ *main ne kapre badan se utáre*, ‘I took off (my) clothes from (my) body;’ *lotá munh se chhúťá*, ‘the metal pot fell from (his) mouth.’

235. *Se* is used with *kahná*, ‘to say,’ and *púchhná*,

'to ask;' thus, *main ne us se kahá*, 'I said to him, *main ne báp se púchhá*, 'I asked (my) father.'

236. Verbs of 'fearing' and 'filling' require *se*; thus, *KHudá se dar*, 'fear God'; *gharā pání se bhar diyá*, 'he filled the pitcher with water.'

237. LOCATIVE CASE.—The signs *men* and *par* may be used after verbs of motion as commonly as *ko*; thus, *shahr men gayá*, 'he went into the city'; *jab darwáze par gayá*, 'when I arrived at the gate.'

238. The sign *men* is often used where in English we use 'between,' 'among'; thus, *in donoñ men*, 'between these two'; *wuh un men na thá*, 'he was not among them.'

[239. Note.—The following are other examples of the use of *par* and *men*:—*Bhái par gusse hai*, 'he is angry with his brother'; *merí hálát par rahm kijiye*, 'be pleased to take pity on my condition'; *báp par yih bipat bítí hai*, 'this calamity has befallen your father'; *jo kuchh mujh par guzrá*, 'whatever has happened to me'; *koí mere jáne par rázī na húa*, 'no one assented to my departure'; *sára yih mulk mere hukm men thá*, 'all this empire was subject to me'; *jis mewe par jí chale kháya karo*, 'continue to eat any fruit you may have an inclination for.']

240. The two locative signs *men* and *par* are sometimes used with the ablative sign *se*, to express 'from among,' 'from off'; thus, *un men se*, 'from among them'; *ghore par se*, 'from off the horse.'

241. PRONOUNS.—The third personal pronouns *wuh*, 'he,' 'she,' and *yih*, 'he,' 'she,' when used in any of their cases for 'of him,' 'of her,' 'to her,' 'his,' 'her,' 'their,' &c., must always take *ká*, *ke*, *kí*, &c.; thus, *us ke kutte ká*, 'of his dog'; *un ke kutte ko*, 'to their dog'; *us ká báp*, 'the father of him'; *is ká betá*, 'his son.' But when the cases of *wuh* and *yih* are used for 'that,' 'this,' 'those,' &c., they do not take *ká*, *ke*, *kí*; thus, *us kutte ká*, 'of that dog'; *is kutte ká*, 'of this dog'; *un kutton ká*, 'of those dogs.' (See also Rules 120, 121.)

242. REPETITION OF NOUNS, PRONOUNS, &c.—Instead of using words like the English 'each,' 'every,' it is common in Hindústání to repeat words; thus, *apní apní ráh lí*, 'each took his own way'; *gharí gharí*, 'every hour'; *har ek ko pánch pánch rúpae detá*, 'to each he gives five rupees.' Participles are sometimes repeated

to show that the action is continually going on ; thus, *rote rote*, 'continually weeping.'

[243. *Note*.—Two words which have the same meaning are often repeated to produce a jingle of sounds like our 'hodge-podge,' 'hurly-burly,' &c. ; thus, *jhúth-múth*, 'falsehood,' *naukar-chákar*, 'servants.'

244. *INFINITIVE*.—This form of the verb is often used as a substantive, as in the following examples: *is se marná bhalá hai*, 'dying is better than this;' *bolne kí táqat*, 'power of speaking;' *lakrián torne ke wáste*, 'for the sake of breaking wood;' *mujhe baithne ko kahá*, 'he told me to sit down;' *ek tukrá kháne ko do*, 'give me a morsel to eat.'

245. It may be joined adjectively to a noun, when it must agree with the noun; thus, *báten banáin*, 'the putting of words together;' *taklif dení*, 'the giving of trouble;' *dástán kahní*, 'the relating of a story.'

246. *PRESENT TENSE*.—This tense often implies *habit of doing*, when it becomes rather like an imperfect, the *thá* of the helping verb being omitted; thus, *jab kutte ko dekhte*, 'when ever they saw (were seeing) the dog;' *jab jittá*, 'when he used to win;' *girde uske áge phenk dete*, 'they used to fling down round loaves before him.' When *agar*, 'if,' goes before, it is sometimes used in a kind of past perfect sense; thus, *agar main játá*, 'if I had gone;' *agar wuh pání na láti*, 'if she did not bring the water.'

PAST TENSES.—The use of these tenses is explained at Rules 164, 219.

247. *GENERAL TENSE*.—The most usual use of this tense is denoted by 'may,' 'might,' 'should;' as, *jo marzi men áwe*, 'whatever may come unto your wish.' It may often be used in a sense which is expressed by the English 'to;' thus, *sab ko kah do ki házir rahen*, 'tell them all to remain in attendance.' It is sometimes used for the future. In proverbs it may have a present sense; as, *ándhí píse kuttá kháe*, '(when) the blind woman grinds, the dog eats.'

248. *PASSIVE VERBS*.—The mode of forming the passive is explained at Rule 177. Examples of this form of the verb are not very common, because the past parti-

ciple with the agent, as explained at Rule 164, usually takes the place of the passive past tenses. When the agent is not expressly mentioned, the passive form is generally employed; thus, *qímat dí jáegí*, 'the price shall be paid;' *taqdír se lará nahín játá*, 'it is not contended (one cannot contend) with destiny.'

249. PRESENT AND PAST PARTICIPLES.—These forms of the verb are often used adjectively, but the past participle of *honá*, 'to be' (*húá*, Rule 181), is then generally placed after them; thus, *yih kahtí húí chalí gai*, 'saying this she went away;' *wuh du'á detá húá chalá gayá*, 'he went away uttering blessings;' *wuh baríthá húá báten karne lagá*, 'he being seated began to converse.' They may even take the ending *e*, when connected with a nominative or with a feminine noun; as, *rassí háth men pakre húe átá thá*, 'he was coming along (with) the cord held in his hand,' or 'having held the cord in his hand,' &c.; *ek andhá thiliyá kándhe par liye húe*, 'a blind man having taken a pitcher on his shoulder,' &c.

250. CONJUNCTIVE PARTICIPLE.—By means of this participle sentences may be joined together without the aid of the conjunction 'and.' It is usually expressed by the English 'having;' thus, *darwáze par á dái se kahá*, 'having come to the door he said to the nurse,' instead of 'he came to the door and said to the nurse.' So also, *yih bát pasand kar in'am dekar us ko rukhsat kiyá*, 'having approved this matter, having given a reward he dismissed him.' Again, *nán-bái rotíán nikál detá thá, wuh pání men bhigokar khátá thá*, the baker having taken out loaves was giving them, he having moistened (them) in the water was eating (them). This participle is one of the most useful and important parts of speech in Hindústání.

LIST OF USEFUL NOUNS.

Words ending in *ī*, *t*, and *sh* may be considered feminine, unless marked (m.)

Feminine words not ending in *ī*, *t*, or *sh* are generally marked (f.). Most other words may be taken as masculine.

251. *Relating to Heaven.*

Angel, *firishta*.
A god, *devatā*.
God, *ĀHudā*, *Bhagwān*, *Ālāh*.
Heaven, *bihisht*, *āsmān*.
Sky, *āsmān*, *ākās*.

252. *Relating to Hell.*

Devil, *shaitān*, *iblis*.
Demon, *bhūt* (m.), *pret* (m.), *dev*.
Hell, *narak*, *jahannam*, *dozakh*.

253. *The Hindū Elements.*

Air, *hawā* (f.), *pawān* (f.).
Earth, *zamīn* (f.), *bhūm* (f.).
Ether, *ākās*.
Fire, *āg* (f.).
Water, *pānī* (m.), *jal*, *āb*.

254. *Relating to Air, Sky.*

Atmosphere, *hawā* (f.).
Climate, *āb o hawā*.
Cloud, *bādāl*, *abr*.
Comet, *dumbāla sitāra*.
Fog, mist, *kūhrā*, *kuhāsā*.
Gale, *āndhī*, *tūfān*.
Lightning, *bijlī*, *barq* (f.).
Moon, *chānd*, *māhtāb*.
Moonshine, *chāndnī*.
Rain, *menh*, *bārish*, *pānī* (m.).
Star, *sitāra*, *tārā*.
Storm (hurricane), *tūfān*.
Sun, *sūrāj*, *āftāb*, (beam) *kiran*.
Sunshine, *dhūp* (f.).
Thunder, *garj* (f.), *garjan* (f.).
Wind, *hawā* (f.).

255. *Relating to Earth.*

Chalk, *khari-mitti*.
Clod, *dhelā*, *chhār* (f.).
Dry land, *khushki* (opposed to *tarī*, water).
Dust, *gard* (f.), (soil) *mittī*.
Earth (soil), *khāk* (f.), *mittī*.
Field, *khet* (m.).
Gravel, *sangreza*, *kankar*.
Ground, *zamīn* (f.).
Hill, *pahārī*, (hillock) *tūlā*.
Island, *tāpū*, *dīp*, *jazīra*.
Land, soil, *mittī*.
Mine, *kān* (f.), *khān* (f.).
Mountain, *pahār*, *barā pahār*.
Mud, *kichar* (f.).
Railroad, *āhānī sarak* (f.).
Road, *rasta*, *rāh* (f.), (highroad) *sarak* (f.).
Rock, *chatān* (f.), *pahār*.
Sand, *ret* (f.), *bālū* (f.).
Stone, *patthar*.

256. *Relating to Fire.*

Ashes, *rākh* (f.).
Cinders, *koelā*, *angārā*.
Coal, *koelā*.
Firewood, *lakrī*.
Flame, *jwālā* (f.), *shu'la*, *tem* (f.).
Smoke, *dhū-ān*.
Spark, *chingārī*.

257. *Relating to Water.*

Bank (of river), *tīr*, *kināra*.
Brook, *nālā*, (small) *nahr* (f.), (watercourse) *nallā*.
Dew, *os* (f.).

Ditch, *khandaq, khái*.
 Drop, *búnd* (f.).
 Foam, froth, *phen*.
 Frost (hoar), *pálá, barf*.
 Hail, *olá*.
 Harbour, *bandar*.
 Ice, *barf, yakh*.
 Lake, *jhál* (f.), *tál*, (tank) *táláb*.
 Ocean, sea, *samundar, samudr*,
kálá pání, daryá.
 River, *naddí, daryá*.
 Sand-bank (shoal), *char*.
 Shore, *kindra, tír*.
 Spring, fountain, *sot, chashma*.
 Tide (ebb and flow), *jawár*
bhátá, joár bhátá.
 Vapour, steam, *báph* (f.), *bu-*
khár.
 Wave, *mauj* (f.), *lahar* (f.).
 Well, *kúá, indará, báolí*.

258. *Relating to Man.*

Boy, *larhá, chhokrá*.
 Child, *bachcha*.
 Girl, *larhí, chhokrí*.
 Man (male), *mard*.
 Man (human being), *ádmí* (m.),
mánus.
 Woman, *'aurat, randí*.

259. *Kindred.*

Aunt, (father's side) *phúphí*,
 (mother's side) *khálá, khála*.
 Brother, *bhát, bhaiyá*, (in law)
sálá.
 Cousin, (father's side) *chacherá*
bhát, (mother's) *mamerá bhát*.
 Daughter, *betí*.
 Father, *báp, pitá*.
 Father-in-law, *sasur, susrá*.
 Grandfather, *dádá*.
 Grandmother, *dádí*.
 Husband, *ádmí, khasam, khá-*
wind.
 Mother, *má*, (in law) *sás*.
 Nephew, *bhattíjá, bhánjá*.
 Niece, *bhattíjí, bhánjí*.
 Sister, *bahín*, (in law) *sálí*.

Son, *betá, pút*, (in law) *dámád*.
 Uncle, (father's side) *chachá*,
 (mother's side) *mámá*.
 Wife, *jorú* (f.), *istrí, qabúla* (m.).

260. *Animals, Beasts.*

Ass, *gadhá, gadhí*.
 Bear, *bhálú, ríchh*.
 Beast, *jánwar*, (wild) *janglí*
jánwar.
 Boar, *síar*.
 Calf, *bachhrá*.
 Camel, *únt*, (female) *úntní*.
 Cat, *billí*, (male) *billá, bíláo*.
 Colt, *backherá*.
 Cow, *gáe* (f.), *gáu* (f.).
 Deer, *híran*, (antelope) *mirg*.
 Dog, *kuttá*.
 Elephant, *hátthí* (m.), (female)
hathní.
 Fox, *lomfí*.
 Goat, *bakrá, bakrí* (f.).
 Horse, *ghorá*, (gelding) *akhá*.
 Hyena, *lahar-baghá*.
 Jackal, *gidar*.
 Lamb, *bher há bachcha*.
 Lion, *sher-babar*.
 Monkey, *bandar*.
 Mouse, *chúhá*.
 Mule, *khachchar*.
 Ox, *bail*.
 Pony, *tattú*.
 Rat, *bará chúhá*, (musk) *chhu-*
chhúndar.
 Sheep, *bher* (f.), *bherí*.
 Stallion (or bull), *sánr, sánd*.
 Tiger, *bágh, sher*.
 Wolf, *bheriyá*.

261. *Birds.*

Cock, *murg*.
 Crow, *kaucá*.
 Duck, *baták* (f.).
 Fowl, *murg*.
 Goose, *hás, rájhans*.
 Hawk, *báz, chí*.
 Hen, *murgí*.
 Owl, *ullú*.
 Parrot, *tolá*.

Partridge, *títar*.
 Peacock, *mor*, (female) *morní*.
 Pigeon, *kabútar*.
 Quail, *bater*.
 Raven, *janglí kauwá*.
 Sparrow, *gauriyá* (f.).

262. *Fishes.*

Crab, *hekrá*.
 Fish, *machhlí*, *machchhlí*.
 Mango-fish, *tapst-machhlí*.
 Oyster, *kastúrá* (f.).

263. *Insects, Reptiles, &c.*

Alligator, *magar*.
 Ant, *chuntí*, *chúntá*.
 Bee, *mumákhí*, (humble) *bhan-war*, *bhringí*.
 Bug, *khatmal*.
 Boa-constrictor, *qigar*.
 Butterfly, *túrtí*, *túltí*, *parwána*.
 Crocodile, *ghariyál*.
 Flea, *pissú*.
 Fly, *makkhlí*.
 Frog, *menđak*, *menđkí* (f.).
 Grasshopper, *phangá*, *tidđá*.
 Leech, *jonk* (f.).
 Lice, *júen*.
 Lizard, *girgit* (m.).
 Locust, *tidđí*.
 Mosquito, *machchar*.
 Moth, *patanga*, *parwána*.
 Scorpion, *bichchhú*.
 Snail, *ghongá*.
 Snake, *sámp*, *nág*.
 Spider, *makrí*.
 Wasp, *birní*.
 Worm, *ktrá*.

264. *Trees, Plants, Fruits, Vegetables, &c.*

Acacia, *babúl* (f.).
 Almond, *bádám*.
 Apple, *seo*, *sev*, (custard) *sharífa*.
 Avenue, *náká*, *rawish*.

Bamboo, *báns*.
 Banyan-tree (Indian fig), *baq*.
 Barley, *jau*.
 Betel-nut, *supárl*.
 Cabbage, *kobí*.
 Carrot, *gájar* (f.).
 Cauliflower, *phúl-kobí*.
 Cocoa-nut, *náriyal*.
 Cotton, *ráí*, (thread) *sút*.
 Cresses, *hálim*.
 Cucumber, *khírá*.
 Cypress, *sarv*.
 Date, *chhuhárá*.
 Fig, *anjír*, (Banyan tree) *baq*.
 Fir (pine tree), *deodár*.
 Flower, *phúl*, *gul*.
 Fruit, *mewa*, *phal*.
 Ginger, *adrak* (f.).
 Gourd, *kaddú*.
 Grain, *anáj*, *dána*, (parched) *chabená*.
 Gram (chick-peas, given to horses), *chaná*.
 Grape, *angúr*.
 Grass, *ghás* (f.), (hay) *súkhí ghás*.
 Greens (vegetables), *tarkárl*, *ság*, *sabzí*.
 Herbs (kitchen), *ság*.
 Indian corn (maize), *bhuttá*.
 Jasmine, *chambellí*, *yásmín*.
 Leaf, *pattí*.
 Lemon, *nimbú*.
 Mango (fruit), *ám*.
 Melon (musk), *kharbúza*, (water) *tarbúza*.
 Mint, *podína*.
 Onion, *piyáz* (f.).
 Orange, *nárangí*.
 Pea, *matar*.
 Pine-apple, *anannás*.
 Pipal (holy fig-tree), *pípal*.
 Plantain, (fruit) *kelá*, (tree) *kelá kí per*.
 Pomegranate, *anárl*.
 Potato, *álú*.
 Pulse (millet), *dál* (f.).
 Radish, *múlt*.
 Rice, (in husk) *dhán*, (out of husk) *chánwal*, (boiled) *bhát*.
 Rose, *guláb*, *gul*.

Sandal, (wood) *chandan*, (tree) *chandan kī per*.
 Shrub, bush, *jhār*.
 Spinage, *ság*, *pálak*.
 Tamarind, *amlí*, *imlí*.
 Tree, *darakhṭ* (m.), *per* (f.).
 Tulip, *lāla*.
 Turmeric, *haldí*.
 Turnip, *shalgam*.
 Walnut, *akhrot*.
 Wheat, *gehún*.

265. Relating to the Country and Farming.

Axe, *basúlá*, *kulhárí*.
 Cart, *gárí*, *chhakrá*, (two-bullock) *do bailwálí*.
 Crop, (autumnal) *kharíf*, *fasl-i-kharíf*, (spring) *rabí*, *fasl-i-rabí*, (this year's) *fasl-i*.
 Country, (not town) *dihát*, (in Bengal) *mufassal*.
 Garden, *bág*, (flower) *phulwárí*, (kitchen) *bágícha*.
 Harrow, *hengá*.
 Hoe, *pháorá*, *kudálí*.
 Husbandry, *khetí*.
 Landowner, *zamindár*, *jágrdár*.
 Park, *ramna*.
 Pickaxe, *kudál*, *pháorá*.
 Plough, *hal*.
 Sickle, scythe, *hansúá*.
 Sieve, *chalní*.
 Spade, *pháorá*, *kudálí*, *bel-cha*.
 Straw, *bichálí*, *puwál*.
 Village, *gánw*, *bastí*.
 Villager, *ganwár*.
 Waggon, *chhakrá*.

266. Metals, Minerals, &c.

Brimstone, *gandak* (f.).
 Brass, *pítal*, *birinj*.
 Copper, *támhá*, *mis*.
 Diamond, *hírá*, *almás*.
 Emerald, *zumurrud*.
 Gold, *soná*.
 Iron, *lohá*.
 Jewel, *javádhír*.
 Lead, *sísá*.

Quicksilver, *pára*.
 Salt, *nimah*, *namak*.
 Silver, *chándí*.
 Steel, *faulád*.
 Talc, *abrak*.

267. Relating to the Body.

Ankle, *takhna*, *ghúttí*.
 Arm, *bánh* (f.).
 Back, *púh* (f.).
 Beard, *dárhí*.
 Belly, *pet* (m.).
 Blood, *kún*, *lahú*.
 Body, *badan*.
 Bone, *haddí*.
 Breast, *chhátí*.
 Calf of the leg, *pinḍí*.
 Ear, *kán*.
 Elbow, *khní*.
 Eye, *ánkh* (f.).
 Eyebrow, *bhaun* (f.), (eyebrows) *bhawn*.
 Face, *munh*, *mukh*, *chihra*.
 Finger, *unglí*.
 Fist, *mutṭhí*.
 Flesh, *máns*, *gosht* (m.).
 Foot, *pánw*.
 Forehead, *máthá*.
 Hair (of head), *bál*.
 Hand, *hátth*.
 Head, *sir*, *sar*.
 Heart, *hirdá*, *dil*.
 Horn, *sing*.
 Knee, *ghutná*.
 Leg, *pánw*.
 Lip, *honṭh*.
 Mouth, *munh*, *mukh*.
 Mustachios, *múchh*.
 Nail, *nákhun*.
 Neck, *galá*, *gardan* (f.).
 Nose, *nák* (f.).
 Palm of the hand, *hathelí*.
 Shoulder, *kándhá*.
 Skin, *chamrá*, *post* (m.).
 Skull, *khoprí*.
 Stature, *qadd*, *ḍál*.
 Thigh, *jáugh* (f.), *táng* (f.).
 Throat, *galá*.
 Thumb, *angúthá*.

Toe, *pánw kí unglí*.
 Tongue, *jíbh* (f.), (language)
zubán (f.).
 Tooth, *dánt* (m.).
 Whiskers, *gul-muchh*, or *gal-muchh*.
 Wing, *par*.

268. *Relating to Diseases.*

Bruise, *choṭ* (f.).
 Cholera, *haiza*.
 Cold, *sardí*, (disease) *zukám*.
 Disease, *bímárit*.
 Fever, *tap* (f.), *bukhár*.
 Headache, *sir ká dard*.
 Medicine, *dawá* (f.).
 Physician, *hakím*, *baid*.
 Rheumatism, *bái*.
 Small-pox, *mátá kí bímárit*.
 Sore, wound, *gháo*, *zakhm*.
 Surgeon, *jarráh*.

269. *Trades, Professions.*

Apothecary, *pansárit*.
 Armourer (polisher), *saiqal-gar*, *saql-gar*.
 Artisan, *kárigar*, *mistari*.
 Attorney, *wakíl*.
 Baker, *rottí-wálá*.
 Banker, *mahájan*, *sarráf*, *sáhu-kár*.
 Barber, *nát*, *hajjám*.
 Bearer, *bahrá*, *kahár*, (palanquin) *pálkí-wálá*.
 Blacksmith, *lohár*.
 Bookbinder, *jild-gar*.
 Bookseller, *kitáb-farosh*.
 Bricklayer, *ráj*, *intwálá*, *már*.
 Brickmaker, *intwálá*.
 Broker, *dallál*.
 Builder, *ráj*.
 Butcher, *qassái*.
 Butler, *khán-sámán*.
 Carpenter, *barhat*.
 Civilian, *mulh-gírtí ká sáhib*.
 Clerk (scribe), *muharrir*, *krántí*.
 Coachman, *gárit-bán*, *kochwán*.
 Confectioner, *halwái*.

Cook, *báwarchí*.
 Currier (leather-seller), *chamár*.
 Doctor (physician), *hakím*, *dák-tar-sáhib*.
 Druggist, *pansárit*.
 Dyer, *rang-rez*.
 Farmer, *kisán*.
 Farrier, *na'l-band*.
 Fisherman, *machhwá*.
 Gardener, *máli*, *bág-bán*.
 Glazier, *áina-wálá*.
 Goldsmith, *sunár*, *zar-gar*.
 Grain-merchant, *banjárá*.
 Grasscutter, *ghasiyárá*, *gháshat*.
 Grocer, *baniyá*, *pasári*.
 Groom, *sáit*.
 Husbandman, *kumbí*.
 Interpreter, *mutarjim*, *dobhá-shiyá*.
 Jeweller, *jauharí*.
 Journeyman, *kamerá*.
 Knifegrinder, *saiqal-gar*, *saql-gar*.
 Labourer, *mazdúr*.
 Manufacturer, *kárkhána-dár*, (factory) *kár-khána*.
 Mason, *sang-tarásh*, *ráj*.
 Master, *ustád*.
 Matmaker, *chatát-wálá*.
 Merchant, *saudágar*, (travelling) *baipári*.
 Messenger, *qásid*, *harkúra*.
 Midwife, *dái-janáí*.
 Milkman, *gwálá*, *dúdh-wálá*.
 Navvy (excavator), *bel-dár*.
 Nurse, *dái*, *áyá*, (wet) *dái-pilái*.
 Officer, *'uhde-dár*.
 Porter (carrier), *qulí*, *motiyá*.
 Potter, *kumhár*, (potter's clay) *chikní mittí*.
 Printer, *chhápe-wálá*.
 Saddler, *mochí*.
 Sailor, *khálásí*, *malláh*, *jahází*.
 Schoolmaster, *lálá*, *miyán-jí*, *ákhun*, *mullá*.
 Sculptor, *but-tarásh*.
 Servant, *naikar*, *chákar*, (at table) *khidmat-gár*.
 Shoemaker, *mochí*.
 Shopkeeper, *dúkhán-dár*.

Silversmith, *sonár*.
 Soldier, *sipáht*.
 Steward, *khán-sámán*.
 Surveyor, *paimáish-wálá*.
 Sweeper, *mihtar*.
 Tailor, *darzí, khalífa*.
 Thatcher, *gharámí*.
 Tobacconist, *tam-kherá*.
 Torchbearer, *mash'al-chí*.
 Waiter (table attendant), *khid-mat-gár*.
 Washer-man, *dhobí*, (washer-man's wife), *dhobín*.
 Watchman, *chaukidár*.
 Water-carrier, *bihishtí*.
 Weaver, *juláhá, júláht, júláh*.
 Wheelwright, *barháí*.

270. Food, Meals, &c.

Beef, *gúe há gosht*.
 Beer, *bir-sharáb, bozá*.
 Bread, *róht*.
 Breakfast, *házirí*.
 Butter, *makkhan, maska*, (clarified) *ghí* (m.).
 Cake (unleavened), *chapátt*.
 Champagne, *simkin-sharáb*.
 Cheese, *panír*.
 Claret, *lál sharáb*.
 Coffee, *qahwa*.
 Corn, *dána*.
 Cream, *dahí* (m.).
 Dinner, *kháná*.
 Duck, *batak, murgábt*.
 Egg, *andá*.
 Flour, *átá*.
 Food, *kháná, dána pání*.
 Goose, *háns, rájháns*.
 Jam (preserves), *murabba*.
 Jelly, *murabba*.
 Meat, *gosht* (m.).
 Meat and drink, *kháná ptná*.
 Milk, *dúdh*.
 Mustard, *rát*.
 Mutton, *bher há gosht*.
 Oil, *tel*, (mustard) *sarson há tel*.
 Pepper, (Cayenne) *lál-mirch*, (black) *gol-mirch*.
 Pork, *súar há gosht*.
 Potato, *alú*. See 264.

Rice, (boiled) *bhát*, (not cooked) *cháñwal*.
 Salt, *nimak, namak*.
 Sugar, *chintí*, (candy) *misrí*.
 Tea, *chá* (f.).
 Veal, *bachhre há gosht*.
 Vegetables (greens), *tarkáht, ság*.
 Vinegar, *sirka*.
 Water, *pání* (m.).
 Wine, *sharáb*, (f.).

271. Dress.

Boot, *bút*, (boots and shoes) *bút-jútt*.
 Braces, *gáhts*.
 Cloth, (clothes) *kappá*, (broad) *banát*.
 Coat, *kurtí*.
 Drawers, *páe-jáma*.
 Glove, *dastána*.
 Handkerchief, *rúmal*.
 Hat, *topí*.
 Neck-tie, *galú-band*.
 Ring, *angushtarí*.
 Shirt, *qamís*.
 Shoe, *jútá, jútt*.
 Stockings, socks, *moza*.
 Trousers, *pattalín, páe-jáma*.
 Turban, *pagrí*.
 Waistcoat, *mirzá-í*.

272. Houses, Buildings, &c.

Area (compound), *iháta* (f.).
 Balcony, *nikástá, bálá-khána*.
 Bank, *mahájan kí kothí*.
 Brick, *tút, ínth*, (kiln) *bhattí*.
 Bridge, *pul*.
 Building, *'imárat, mahán*.
 Casement, *jharokhá*.
 Ceiling, *chhat, chhat-band*.
 Cellar (vault), *tah-khána*.
 Cement (mortar, &c.), *masálih*.
 Church, *girja-ghar*.
 Cistern, *hauz*.
 Compound (round a house), *iháta* (f.).
 Cottage (or shed), *jhomprí*.

Dwelling, *makhán*.
 Drain, *náli, morí*.
 Hall, *dálan*.
 House, *khána, hawélt*, (brick)
pakká makán, kothí, (thatched)
banglá, (tiled) *khaprañ*.
 Inn, *sará*.
 Kitchen, *bawarchí-khána*.
 Lock-up house, *chauki*.
 Manufactory, *kár-khána*.
 Market, *bázár*.
 Mill, (hand) *chakkí*, (water)
panchakkí.
 Niche (recess), *táq*,
 Pillar, *sutún, khambá*.
 Platform (raised seat), *chabútrá*.
 Police-station, *thána*.
 Prison, *jel-khána*.
 Railing (fence), *kathará*.
 Roof, *chhat*.
 Room, *kamará, kothrí*.
 School-building, *maktab*.
 Screen, *chik*.
 Shop, *dúkán* (f.).
 Stable, *istabál*.
 Stairs, *sirhi, pairí*.
 Summer-house, *bárah-darí*.
 Temple, (Hindú) *mandir*, (idol-
 house) *but-khána*.
 Threshold, *dewrhi*.
 Tile, *khaprá, nariyá*.
 Tower, *burj*.
 Wall, *diwár* (f.), *bhú* (f.).
 Well, *kúá*.
 Window, *khirkí*.
 Windmill, *hawá-chakkí*.

273. Articles inside a House, &c.

Basin (for washing hands),
chilamchí.
 Bed, bedding, *palang, bichhauná*.
 Bedstead, *chárpái*.
 Blacking, *siyáhi*.
 Blanket, *kammal*.
 Box, *sandúq* (f. m.), *sandúq-cha*.
 Brush, *barush, brúsh*.
 Candle, *battí*.
 Carpet, *farsh* (m.), *shatranjé*,
qálícha, galícha.

Chair, *chauki, kursí*.
 Clock, *ghantá*.
 Cup, *piyála*.
 Dish, *básan, bartan, rikábi*.
 Firewood, *lakri*, (fagot) *balhi*.
 Fork, *kántá*.
 Glass, (material) *shisha*, (goblet)
shíshe ká piyála, (looking-
 glass) *átina*.
 Ink, *dawát, siyáhi*.
 Ink-stand, *dawát-dán*.
 Jug, *gharí, suráhi*.
 Kettle, *degcha*.
 Key, *chabi, kunji*.
 Knife, *chhuri*, (knife and fork)
chhuri kántá, (penknife) *qal-
 am-tarásh*.
 Lamp, *chirág*.
 Lock, *qusi, tálá*.
 Looking-glass (mirror), *átina*.
 Mat, matting, *chafái, boriyá*.
 Oil, *tel*.
 Paper, *kágaz*.
 Pen, *qalam*, (case) *qalamdán*.
 Pillow, *takiya*.
 Pitcher, *gharí*.
 Plate, *rikábi, básan*.
 Razor, *ustura*.
 Saucepan, (large) *degcha*,
 (small) *degchi*.
 Scissors, *qainchi*.
 Sealing-wax, *lák, láh, lák*.
 Sheet, *chaddar, chádár*.
 Soap, *sábun*.
 Spoon, *chamcha*.
 Table, *mez* f., (cloth) *dastar-
 khwán*.
 Tea-cup, *chá hi piyáli*.
 Tea-pot, *chá-dán*.
 Umbrella, *chhátá, chhattar*.
 Walking-stick, *soná, bent*,
chhari.
 Watch, *gharí*.
 Wax, *mom*.

274. Tools, Implements, Utensils.

Anvil, *sindán* (f.).
 Bag, *thailí*.
 Barrel, *pépá*, (of a gun) *nák*.

Basket, *tokrī*, (large) *tokrá*.
 Bellows, *bhāthī*.
 Bucket, *dol*, *dolchī*, *bāltī*.
 Cask, *pípa*.
 Chisel, *rúkhānī*, *chheonī*, *chhenī*.
 Edge (of a tool), *dhār* (f.).
 Engine, *kal*, (steam) *dukhānī kal*.
 Hammer, (large) *ghan*, (smaller) *hathorā*.
 Handle, *muth*, *mutthī*.
 Lock, *tálá*, *quf*.
 Mould (for bullets), *sānchá*.
 Nail, *kū* (f.), *mekh* (f.).
 Needle, *sūt*.
 Notch, *dāntī*.
 Pail, *bāltī*.
 Peg (pin), *mekh* (f.).
 Pincers, *chimṭā*.
 Rope, *rassī*.
 Sack, *gon* f., (large) *garāra*.
 Scissors, *qenckī*.
 Screw, *pech*, (driver) *pech-kash*.
 Shears, *kātī*.
 Shovel, *bel*, (small) *bel-cha*.
 Steam-engine, *dukhānī kal*.
 Tape, *fitā*, *nivār* (f.).
 Tongs, *sandāstī*, *sansī*.
 Tools, *hathyār*.
 Varnish, *rogan*.
 Water-bag, *mashk* (f.), *dolchī*, *pakhāl* (f.).
 Wedge, *chheonī*, *chhenī*.
 Wheelbarrow, *hath-gārī*.

275. Soldiers and War.

Aide-de-camp, *musāhib*.
 Ammunition, *golī-bārūt*.
 Army, *fauj* (f.), *lashkar*.
 Arsenal, *silāh-khāna*.
 Artillery, *top-khāna*.
 Artillery-man, *gol-andāz*, *top-andāz*.
 Band, *bājā-wāle*, *bājā*.
 Barrel (of gun), *nālī*.
 Battalion, *paltan* (f.).
 Bayonet, *sangṭn* (f.).
 Bullet, *golī*.
 Camp, *maqām*, *muqām*, *parāo*, (intrenched) *morchāl* (f.).
 Cannon, gun, *top* (f.).
 Cantonment, *chhāonī*.

Captain, (native) *sūba-dār*, (European) *kaptān*.
 Cartouch-box, *tosh-dān*.
 Cartridge, *tonṭā*, *totā*, *kartūs*.
 Cavalry, *risāla*, (officer) *risāle ká sāhib*, (native) *risāla-dār*.
 Colonel, *karnel-sāhib*.
 Commander-in-chief, *sipāh-sālār*, *sālār-i-fauj*, *jangī-lārd-sāhib*, *senāpattī*.
 Corporal (native), *nā-ik*.
 Court-martial, *lashkari 'addlat*.
 Cross-belt, *partalā*.
 Drum, *tumbūr*, (drummer) *tambūr-chī*.
 Enlistment, *bhartī*, *bhartī karnā*.
 Equipment, *saranjām*.
 Fort, *qil'a*, (small) *garhī*.
 Furlough, *ruzā kī chhutī*.
 Guard, *chaukī*, (house) *chaukī*.
 Gun, *top* (f.), (gun-fire) *top-dagī*.
 Gunner, *gol-andāz*.
 Hammer and screw, *mārtol*.
 Horse-soldier, *sawār*. [*marorī*.
 Infantry, *paidal*.
 Intrenchment, *morchāl* (f.).
 Lieutenant (native), *jam'a-dār*.
 Magazine, *bārūt-khāna*.
 Manœuvres, *qawā'id*.
 Mess-house, *mes-hot*.
 Musket, *bandūq* (f.).
 Non-commissioned officer, *chho-tā 'uhde-dār*.
 Officer, *'uhde-dār*.
 Parade, *parēt*.
 Patrol, *patrōl*, *shab-gard*.
 Pistol, *tamancha*, *pistol*, (pair of) *tamanche ká jorā*.
 Post, *pahrā*.
 Powder, *bārūt*. [*bhartī*.
 Recruit, *nayā sipāhī*, (recruiting)
 Redoubt, *qil'a-cha*.
 Regiment, *paltan* (f.), (European) *gore kī paltan*.
 Rifle, *rāfal-bandūq*.
 Sentinel, *pahre-dār*.
 Sergeant, *hawāl-dār*.
 Soldier, *sipāhī*.
 Sword, (native) *talwār* (f.), (European straight sword) *kirich* (f.).

Tent, *derá*.

Treasury, (paymaster's) *baḥshí-khána*, (revenue) *tah-síl-khána*.

Waist-belt, *kamar-band*.

276. Ships, Boats, &c.

Abaft (aft), *pickhwará*.

Aboard, *jaház-par*.

Afloat, *bahtá*.

Aground, *aṭká*, *kináre par aṭká*.

Anchor, *langar*.

Ashore, *kináre*.

Barge (for pleasure), *bajrá*.

Boat, *kishtí*, (large pleasure-boat) *bojrá*.

Cabin, *jaház kí kothrú*.

Cable, *zanjír* (f.).

Canvass, *tát* (m.).

Captain, *kaptán*, *náḥhudá*, *ra-ts*.

Cask, *pípá*.

Crew, *jahází log*, *ḥalásí log*.

Deck, *taḥṭá*.

Fleet, *bahr* (f.), *bahrí*, *philú*.

Harbour, *bandar*.

Land, *kinára*.

Landing-place, *ghát* (m.).

Marines, *jaház ke sipáhtí*.

Mast, *mastúl*.

Master, (head man of a boat)

mánjhí, (of a ship) *ra-ts*.

Navy, *jangí jaházon kí bahr*.

Oar, *dánd*.

Rudder, *patwár* (f.).

Sail, *pál* (m. f.).

Sailor, *ḥalásí*, *jahází*, *malláh*.

Salt water, *samundar ká pání*, *loná pání*, *áb-i-shor*.

Ship, *jaház*.

Steam-vessel, *dhuwán-hash* or *dhuwán-kash*, *agin-boṭ*.

Telescope, *dúrbín*.

Wharf, *ghát* (m.).

277. Quarters of Compass.

East, *púrab*.

North, *uttar*.

West, *pachchhim*.

South, *dakhkan*. [*honá*.

South-east, *dakhkan púrab ká*

278. Time.

Afternoon, *do pahar ke bu'd*, *tisrá pahar*.

Day, *roz*, (opposed to night) *din*.

Evening, *shám* (f.), *sánjh* (f.).

Fortnight, *do-hafta*.

Hour (Indian), *gharí*, *ghanjá*.

Last night, *kal-rát*.

Midnight, *do-pahar rát*.

Minute, *lamhá*.

Moment, *sá'al*.

Month, *mahtná*, *más*.

Morning, *subh* (f.), *fajr* (f.), (before noon) *do pahar ke áge*.

Night, *rát*.

Noon, *do-pahar*, *do-pahar din*.

Second, *pal*, *daqíqa*.

To-day, *áj*, *áj ke din*.

To-morrow, *kal*, (day after) *parson*, (to-morrow night) *kal-rát*.

To-night, *áj-rát*, *áj kí rát*.

Week, *hufá*, *athwára*.

Year, *baras*, *sál*, (date) *san*.

Yesterday, *kal*, (day before) *parson*, (day before that) *tarson*.

279. Seasons.

Autumn, *ḥizán* (f.).

Rains, *barsát ká mausim*.

Spring, *basant*.

Summer, *garmí ká mausim*.

Winter, *járe ká mausim*, *sardí ká mausim*.

280. Months of the Year.

January, *Mágh*.

February, *Phágun*.

March, *Chait* (m.).

April, *Baisákh*.

May, *Jeth*.

June, *Asáph*.

July, *Sáwan*.

August, *Bhádun*, *Bhádun*.

September, *Ká-ár*.

October, *Kártik*.

November, *Aghan*.
December, *Pús*.

281. Days of the Week.

Sunday, *Itwár*. [Pir.
Monday, *Somwár*, or *Sombár*,
Tuesday, *Mangal*.
Wednesday, *Budh*.
Thursday, *Jum'a-rát*, *Brihaspat*.
Friday, *Jum'a*, *Sukr*.
Saturday, *Santíchar*.

282. Other common nouns.

Action, *kám*, *harkat*.
Affair, *bát* (f.), *kám*.
Age, (time, epoch) *zamána*,
(period) *muddat*.
Anger, *khaḡḡ*, *gussa*.
Animal, *jánwar*, *haiwán*.
Arrangement, *band-o-bast*.
Assistance, *madad* (f.), *upakár*.
Baby, *bachcha*, *bábá*, *chhokrá*.
Book, *kitáb* (f.).
Breadth, *chaurái*.
Burden, *bojh*.
Capital (in money), *mál*.
Cage, *pinjrá*.
Cause, *sabab*, *bá'is*, (in court of
law) *muqaddama*.
Child, *bachcha*, *bábá*, *chhokrá*.
Christian, 'I'sái, *Kristán*.
City, *shahr*, *nagar*, *pattan*.
Cold, *jára*, *thand*.
College, *madrasa*, *kálaj-ghar*.
Colour, *rang*.
Companion, *sáthi*, *musáhib*, *rafiq*.
Contrivance, *band-o-bast*, *hik-
mat*.
Copy (of an original), *naql* (f.).
Cord, *rassí*, (thick) *moṭí rassí*.
Countenance, *chihra*.
Country, *des*, *mulk*.
Crime, *gunáh*, *qasúr*.
Darkness, *andherá*.
Death, *maut* (f.).
Desert, *jangal*, *maidán*, *sahrá*.
Dirt, *mail* (f.), *khák*.
End, *khátima*, *tamám*, *ákhir*.

Examination, *imtihán*.
Famine (time of), *akál*.
Fat (of animals), *charbí*.
Fate, *qismat*, *nasib*, *taqdir* (f).
Fault, *quṣur*, *taqsír* (f.), *gunáh*,
dosh (m.), *dos*.
Fear, *dar*, *dahshat*.
Food, *kháná*.
Force, *qúwat*.
Form (shape), *ḡaul*, *súrat*.
Fortune (lot), *nasib*, *qismat*.
Friend, *dost*, *yár*.
Fun (jesting) *ṭhatthá*, *khel*, *hanst*.
Gain, (earning) *kamát*, (profit)
fáida, *naf'a*.
Gift, *bakhshish*, *dán*.
Glass, *shísha*.
Gratitude, *shukrána*, *ihsán-
mandí*, *namak-halálí*.
Grief, *udási*, *afsos*, *gam*.
Guard, (watchman) *chaukidár*,
(house, station) *chaukí*.
Guess, *aḡkal*.
Harm, *nuḡsán*.
Half-caste, *do-nasla*.
Haste, *jaldí*.
Health, *tan-durustí*.
Heap, *dher*.
Heat, *garmí*, (of sun) *dhúp*, *ghám*.
Height, *úrchát*, *lambát*.
Home, *ghar*.
Hope, *ummed* (f.), *bharosá*, *ásá*.
Hunger, *bhúkh* (f.).
Jail, *jel-khána*, *qaid-khána*.
Idea, *khiyál*, *gumán*, (conjec-
ture) *alkál*.
Ignorance, *nádání*, *jahálat*,
(simplicity) *bholá-pan*.
Job (work), *kám*, *ṭahal* (f.).
Journey, *safar*.
Joy, *khushí*.
Justice, *insáf*.
Kick, *lát*.
Kind (race, sort), *qism* (f.), *ra-
qam* (f.), *jins* (f.), *zát*.
Kindness, *mihrbání*.
King, (Hindú) *mahá-rájá*, (Mu-
hammadan) *bádsháh*, *sultán*.
Kiss, *chúmá*.
Knowledge, 'ilm.
Labour, *mihnat*, *koshish*.

Lady, *bibi*, *Mem sáhib*, (Muhammadan) *begam*.
 Lane, *galí*.
 Language, *bolí*, *zubán* (f.),
bhákhhá (f.).
 Learning, *ilm*.
 Leather, *chamrá*.
 Letter (epistle), *chitthí*, *khatt* m.
 Lie, *jhúth*.
 Life, *jí* (m.), *ján*.
 Light, *roshní*, *núr*.
 Load, *bujh*, *bhár*.
 Loaf, *rotí*.
 Love, *'ishq*, *muhabbat*.
 Manner, *tarah* (f.).
 March, *kúch*.
 Market, *bázár*.
 Marriage, *shádt*, *byáh*, *nikáh*.
 Master, (owner) *málik*, (teacher)
lálá, *parháne-wálá*, *miyán-jí*,
ustád, *sikháne-wálá*.
 Mind, *dil*, *man*, *mat*.
 Misfortune, *bipat*, *mustbat*.
 Mistake, *chúk* (f.), *bhúl-chúk* (f.),
galatí, *galat*, *khatá* (f.).
 Money, *rúpiya*, *rúpai*, (ready
 money) *naqd*.
 Needle, *sút*, *sozan* (f.).
 Noise, *áwáz* (f.), *báng* (f.).
 Oath, *qasam* (f.).
 Opium, *aftm* (f.).
 Original, *asl* (f.), (copy from
 it) *naql* (f.).
 Outfit, *saranjám*.
 Pain, *dard*, *dukh*.
 Patience, *sabr* (f.).
 Pattern, *namúna*.
 Pay, *talab* (f.), *tanákhwáh* (f.),
 (monthly) *mahtná*, (daily)
rozína, (livelihood) *rozgár*.
 Pearl, *motí*, (m.)
 People, *log*.
 Petition, *arzí*.
 Pity, *rahm*, *tars*.
 Plan, *band-o-bast*, (on paper)
naqsha.
 Pleasure, *khushí*.
 Post, (for letters) *chitthí kí dákh*
 (f.), (office) *dák-ghār*.
 Prayer, *du'á* (f.), *namáz* (f.), 'arz
 (f.), *duhá*.

Presidency, *iháta* (f.).
 Price, *dán*, *mol*, *qímat*.
 Property, *mál*, *mál matá'*.
 Province, *súba*.
 Purse, *rúpiyon kí thailí*, *chhotí
 thailí*.
 Quarantine, *chillá*.
 Queen, (Hindú) *rání*, (Muham-
 madan) *malika*, *begam*.
 Race, (running) *daur*, (horse)
ghur-daur, (generation) *nasl*.
 Religion, *dín*, *mazhab*, *dharm*.
 Rest (quiet), *árám*.
 Reward, *in'ám*, *bakhshish*, (re-
 turn, recompense) *badlá*, *'iwaz*.
 Riches, *dawlat*.
 Right, *haqq*.
 Risk, *khatra*.
 Road, *rasta*, (high-road) *sarak* f.
 Root, *jar* (f.).
 Rope, *rassí*, *motí rassí*.
 Saddle, *zín*.
 School, *maktab*, *skúl-ghar*.
 Seal, *muhr*.
 Season, *mausim*.
 Seed, *bij*.
 Shame, *sharm*, *láj*.
 Sickness, *bimárit*.
 Sin, *páp*, *dosh* (m.), *dos*, *gunáh*.
 Sleep, *nínd* (f.).
 Song, *gít*, *rág*.
 Sort, *qism* (f.), *raqam*, *jins*, (f.).
 Sound, *áwáz* (f.), *báng*. (f.)
 Speech, *bolí*, *zubán* (f.).
 Stain, *dág*.
 Step, *qadam*.
 Street, *kúcha*, (lane) *galí*.
 Sunbeam, *híran*.
 Tail, *dum* (f.).
 Tale, *kathá* (f.), *naql* (f.), *gissa*,
hikáyat.
 Thanks, *shukr*, *shukrána*.
 Thing, *chíz* (f.).
 Time, *waqt* (m.).
 Town, *shahr*. [ranj.
 Trouble, *mashaqqat*, (of mind)
 Use, *kám*.
 Viceroy, *nawwáb*.
 Wages, *mazdúrt*, *talab*, *tan-
 khwáh* (f.).
 Wax, *mom*, (sealing) *lákhh*.

Wheel, *pahiyá, chakkar*.
 Wickedness, *kharábí, harám-zádagí, badí*.
 Wonder, *ta'ajjub*.
 Wood, *káth, (firewood) lakrí*.

Wool, *pashm (f.), ún (f.)*.
 Word, *bát (f.)*.
 Work, *kám*.
 World, *jahán, 'álam, jagat, san-sár, (age) zamána*.

283. A FEW USEFUL ADJECTIVES, ETC.

Angry, *khafá, gazab, gusse*, (that is 'in anger') *gazab-nák*.
 Bad, *kharáb, burá*.
 Big, *bará, motá, bhári*.
 Blind, *andhá*.
 Broad, *chará*.
 Clean, *sáf, pák*.
 Cold, *thandá*.
 Cruel, *be-rahm, be-dard*.
 Damp, *gílá*.
 Dark, *andherá*.
 Dead, *múa*.
 Dear, *mahangá*.
 Deep, *gahrá, (depth) gahrái*.
 Dirty, *mailá*.
 Dry, *súkhá, khushk*.
 Dumb, *gúngá*.
 Easy, *salís, sahaj*.
 Empty, *khálí*.
 Fair (in complexion), *gorá*.
 False, *jhúthá*.
 Fat, *motá, táza, charb*.
 Few, *thorá, thore, chand*.
 Full, *púra, bhará*.
 Good, *achchhá, khúb*.
 Grateful, *ihsánmand, shukr-guzár*.
 Great, *bará*.
 Hard, *sakht, kará*.
 High, *úrchá, lambá*.
 Hot, *garm*.
 Kind, *mihrbán*.
 Large, *bará*.
 Little, *thorá, (small) chhotá*.
 Low, (in stature) *ních-qadd, (mean) pájí*.
 Many, *bahut*.
 Moist, *gílá*.
 Obligated, *ihsánmand*.
 Old, *puráná, (man) budhá, búrhá, (woman) burhiyá, búrhí*.

Open, *khulá*.
 Pale, *gorá, (sallow) sánwlá*.
 Ripe, *pakhá, pukhta*.
 Round, *gol*.
 Short, *chhotá, ních-qadd*.
 Simple (artless), *bholá*.
 Slow, *áhista, áhista-rau*.
 Small, *chhotá*.
 Soft, *narm, muláim*.
 Strong, *mazbút, (hard) kará, (tea) karwí, karí*.
 Tall, *lambá, úrchá*.
 Tepid, *ním-garm, shir-garm*.
 Useful, *kám ká*.
 Vain (useless), *be-fáida, be-kám*.
 Warm, *garm*.
 Wet, *bhígá, bhíngá, gílá*.
 Wise, *dáná, 'aqlmand, siyána*.
 Young, *javán*.

284. Colours.

Auburn, *bhúra*.
 Black, *kálá*.
 Brown, (pale or light brown) *sánwlá, bhúra-rang, (dirty) khákhí*.
 Blue, *nílá, lál, (sky-blue, light-blue) ásmání*.
 Green, *hará, sabz*.
 Red, *lál, surkh*.
 White, *sufed, dhaulá, (said of fair persons) gorá*.
 Yellow, *zard, plá*.

285. Colours of Horses.

Bay, *kumait*.
 Chestnut, *surang, lákhí*.
 Cream-coloured, *surkhá, dhaulá*.
 Grey, *sabz, sabzí*.
 Piebald, *ablaq*.

286. A FEW COMMON VERBS.

- Able, to be, *sak-ná*, v. n.
 Abuse, to, *gálí de-ná*, v. a.
 Act, to, *kar-ná*, v. a.
 Alight, to, *utar-ná*, v. n.
 Apply, to, *lagá-ná*, v. a.
 Ascend, to, *charh-ná*, v. n.
 Ask, to, *púchh-ná*, v. a.
 Awake, to, *jágná*, v. n.
 Bathe, to, *naháná*, v. n., *gusl kar-ná*, v. a.
 Be, to, *ho-ná*, v. n.
 Bear, to, *sah-ná*, v. n.
 Become, to, *ho-ná*, v. n., *ho-jáná*, v. n., *ho-rahná*, n., *ban-ná*, n.
 Begin, to, *lag-ná*, v. n., *shurú kar-ná*, v. a.
 Bind, to, *bándh-ná*, v. a.
 Bite, to, *kát-ná*, v. a.
 Bless, to, *du'á de-ná*, v. a.
 Born, to be, *paidá ho-ná*, v. n.
 Break, to, *tor-ná*, v. a., (to be broken) *tút-ná*, v. n.
 Bring, to, *lá-ná*, v. n., *le-áná*, n.
 Burn, to, *jalá-ná*, v. a., (to be burnt) *jul-ná*, v. n.
 Bury, to, *gár, de-ná*, v. a.
 Buy, to, *mol le-ná*, v. a.
 Call, to, *bulá-ná*, v. a.
 Carry, to, *uthá-lená*, v. a., *uthá-leáná*, v. n., *uthá-lejáná*, n., *le-jáná*, v. n., *pahuncháná*, v. a.
 Convey, to, *pahuncháná*, v. a.
 Cook, to, *paká-ná*, v. a.
 Cry, to, (out) *bol-uthná*, v. n., *pukárná*, v. a., *chilláná*, v. n.
 Cut, to, *kát-ná*, v. a., (to cut off) *kát-dálná*, v. a., (be cut) *kat-ná*, v. n.
 Desire, to, *cháh-ná*, v. a. or n.
 Die, to, *mar-ná*, v. n., (in battle) *jújh-ná*, v. n., *jújh mar-ná*, n.
 Dig, to, *khod-ná*, v. a.
 Discover, to, *daryáft kar-ná*, a.
 Dive, to, *gota máy-ná*, v. a.
 Do, to, *kar-ná*, v. a.
 Draw, to, *khainch-ná*, v. a.
 Dress, to, *kaprá pahin-ná*, v. a.
 Drink, to, *pí-ná*, v. a.
 Dwell, to, *rah-ná*, *bas-ná*, v. n.
 Eat, to, *khá-ná*, v. a., (up) *khá-jáná*, v. n.
 Educate, to, *tarbiyat kar-ná*, a.
 Fall, to, *gir-ná*, v. n., *par-ná*, n., (fall down) *gir par-ná*, v. n.
 Fear, to, *dar-ná*, v. n., *dar já-ná*, v. n., *dar khá-ná*, v. a.
 Fight, to, *lar-ná*, v. n.
 Finish, to, *chukh-ná*, v. n.
 Fill, to, *bhar-ná*, v. a.
 Find, to, *pá-ná*, v. a.
 Fire, to, (a gun) *top chhor-ná*, a., or *dág-ná*, a., or *chaláná*, a.
 Flee, to, *bhág-ná*, v. n.
 Fly, to, (as a bird) *ur-ná*, v. n.
 Forget, to, *bhúl-ná*, v. n., *bhúl-jáná*, v. n.
 Get, to, *pá-ná*, v. a.
 Give, to, *de-ná*, v. a.
 Go, to, *já-ná*, v. n.
 Have, to, *rakh-ná*, v. a. (*ho-ná*, with gen. case.)
 Hear, to, *sun-ná*, v. a.
 Heat, to, (iron) *táo dená*, v. a.
 Hide, to, *chhipá-ná*, v. a., (to be hidden) *chhip-ná*, v. n.
 Hit, to, *már-ná*, v. a.
 Issue, to, *nikal-ná*, v. n.
 Jump, to, *kúd-ná*, v. n.
 Keep, to, *rakh-ná*, v. a.
 Kill, to, *már-dálná*, v. a., (to be killed in battle) *jújh-ná*, v. n., *jújh mar-ná*, v. n.
 Kiss, to, *chúm-ná*, v. a., *chúma kar-ná*, v. a.
 Know, to, *ján-ná*, v. a., (recognise) *pahchán-ná*, v. a.
 Laugh, to, *hans-ná*, v. n., (to burst out laughing) *hans-dená*, v. a.
 Lay, to, *rakh-ná*, v. a., (eggs) *ande de-ná*, v. a.
 Lead, to, (away) *le-chálná*, v. n., (a horse, &c.) *daríyá le-ná*, a.

Leap, to, *kúd-ná*, v. n.
 Learn, to, *sikh-ná*, v. a.
 Leave, to, *chhor-ná*, v. a.
 Let, to, (allow) *de-ná*, n. seer.
 197, (let go) *chhor de-ná*, a.
 Lie, to, (down) *let-ná*, v. n.,
paṛ-ná, v. n., *rah-ná*, v. n.,
 (speak falsely) *jhúth bol-ná*, n.
 Lift, to, *uthá-ná*, v. a.
 Listen, to, *sun-ná*, v. a., *kán*
lagá-ná, v. a.
 Live, to, *jí-ná*, v. n.
 Look, to, *dekh-ná*, v. a. [v. a.
 Loose, to, (let loose) *chhor-dená*,
 Lose, to, *kho-ná*, v. a., *kho-dená*,
 a., (one's road) *ráh bhúl-ná*, n.
 Made, to be, *ban-ná*, v. n.
 Make, to, *kar-ná*, v. a., *baná-ná*.
 Meet, to, *mil-ná*, v. n.
 Mix, to, *milá-ná*, v. a., (to be
 mixed) *mil-ná*, v. n.
 Mount, to, *charh-ná*, v. n., *sawár*
ho-ná.
 Move, to, *hilá-ná*, *hilá dená*, v. a.,
 (impel) *chalá-ná*, v. a., (to be
 moved, to go) *chal-ná*, v. n.
 Open, to, *khol-ná*, v. a., (to be
 opened) *khul-ná*, v. n.
 Order, to, *hukm karná*, v. a.
 Pass, to, *guzar-ná*, v. n.
 Pay, to, *bhar-dená*, v. a., *adá*
karná, v. a.
 Perceive, to, *ma'lúm karná*, v. a.
 Permit, to, *de-ná*, v. a., (r. 197).
 Place, to, *rahh-ná*, v. a. *ḍál-ná*, v. a.
 Play, to, (an instrument) *bajāná*,
 v. a., (play and sing) *gáná*
bajāná.
 Put, to, *rahh-ná*, v. a., *dhar-ná*,
 v. a., *ḍál-ná*, v. a., (to put out)
nikál-ná, v. a.
 Quit, to, *chhor-ná*, v. a.
 Rain, to, *pání paṛ-ná*, v. n., or
baras-ná, v. n.
 Raise, to, *uthá-ná*, v. a.
 Read, to, *paṛh-ná*, v. a.
 Recruit, to, *bhartí karná*, v. a.
 Rise, to, *uth-ná*, v. n.
 Row, to, (a boat) *kheo-ná*, v. a.,
ḍánda, *kheo-ná*, v. a.

Run, to, *daur-ná*, v. n.
 Say, to, *kah-ná*, v. a.
 See, to, *dekh-ná*, v. a.
 Sell, to, *bech-ná*, v. a., (to be
 sold) *bikh-ná*, v. n.
 Send, to, *bhej-ná*, a., *bhej-dená*, a.
 Set, to, *rahh-ná*, v. a.
 Sew, to, *sí-ná*, v. a.
 Shoot, to, (with an arrow) *tír-*
márná.
 Shut, to, *band kar-ná*, v. a.
 Sing, to, *gá-ná*, v. a.
 Sink, to, *ḍúb-ná*, v. n.
 Sit, to, *baiṭh-ná*, v. n.
 Sleep, to, *so-ná*, v. n.
 Smoke, to, (tobacco) *pt-ná*, v. a.
 Snatch, to, *chhén le-ná*, v. a.
 Sow, to, *bó-ná*, v. a.
 Speak, to, *bol-ná*, v. n., *kah-ná*,
 v. a., (to speak out) *bol-uth-*
ná, v. n., *kah dená*, v. a.
 Stay, to, *rah-ná*, v. n.
 Steal, to, *churá-ná*, v. a.
 Strike, to, *már-ná*, v. a.
 Swim, to, *pair-ná*, v. n.
 Take, to, (away) *le jāná*, v. n.,
le chal-ná, v. n.
 Tell, to, *kah-ná*, v. a., *suná-ná*,
 v. a., *kah-dená*, v. a.
 Think, to, *soch-ná*, v. a. and n.
 Throw, to, *phenk-ná*, a., *ḍál-ná*,
 a., (away, down) *phenk-dená*,
 a., *ḍál dená*, a., (flat on the
 back) *chit karná*, v. a.
 Thunder, to, *garaj-ná*, v. n.
 Tie, to, *bánda-ná*, v. a., (be tied)
bandhná, v. n.
 Touch, to, (feel) *chhú-ná*, v. a.,
 (to come in contact) *lag-ná*,
 v. n., *taḥkar kháná*, v. a.
 Try, to, *koshish kar-ná*, v. a.
 Turn, to, *phir-ná*, v. n., (out)
nikál-dená, v. a.
 Understand, to, *samajh-ná*, v. a.,
ma'lúm karná, v. a.
 Untie, to, *khol-ná*, v. a.
 Use, to, *kám men lánda*, v. n., (to
 be useful) *kám áná*, v. n.
 Wake, to, (rouse) *jagá-ná*, v. a.,
 (be awake) *jag-ná*, v. n.

Wander, to, *phir-ná*, v. n.

Wash, to, *dho-ná*, v. a.

Weep, to, *ro-ná*, v. n.

Wet, to, *bhigo-ná*, v. a.

Win, to, *jít-ná*, v. a.

Wish, to, *cháh-ná*, v. a. or n.

Work, to, *kám kar-ná*, v. a.

Write, to, *likh-ná*, v. a.

287. A FEW USEFUL PHRASES.*

Bring breakfast. *Házirí láo.*

Bring dinner. *Kháná láo.* [*láo.*

Bring a little bread. *Thorí sí rotí*

Bring milk. *Dúdh láo.*

Give me some sugarcandy.

Misrí do, or (sugar) *Chhíni do.*

Eat (your) dinner. *Kháná kháo.*

Light a lamp. *Chirág jaláo.*

Light a candle. *Battí jaláo.*

Put out the candle. *Battí bujháo.*

Don't forget. *Bhúliyo mat.*

Come here. *Idharáo.*

Come near. *Nazdíkáo.*

Keep silent. *Chup raho.*

Listen. *Suno.*

Where have you come from?

Kahán se áe? [*játe ho?*

Where are you going? *Kahán*

Turn to the right. *Dahne phiro.*

Turn to the left. *Báen phiro.*

Go quickly. *Jaldí chalo.*

Call the porters. *Moṭiyon ko*
(or *Qulion ho*) *buláo.*

Lay the table. *Mez lagáo.*

Take away the things. *Asbáb*
lejáo, or *Bartan lejáo.*

Take away the dinner. *Kháná*
lejáo. *Kháne ke asbáb lejáo.*

Take away this course and bring
the next. *Kháná barháo.*

Take care! *Khabardár!*

What are your commands?
A'p ká hukm kyá hai?

Very well. *Bahut achchhá.*

Search for it. *Us ko dhúndho.*

Get ready the carriage. *Gárfí*
taiyár karo.

It does not matter. *Kuchh parwá*
nahín. *Kuchh muzáyaya nahín.*

Pardon me. *Mujhe mu'áf kijiye.*

Have you made the bed? *Tum*
ne bichhauná bichháya hai?

Shut the door. *Darwáza band*
karo.

Bring my shoes. *Merí jútí*
láo.

Bring a little meat. *Thorá sá*
gosht láo.

Who are you? *Tum haun ho?*

Why are you come? *Kis wáste*
áe ho?

How do you do? *A'p kí tab'iat*
kaist hai? or, *Tum achchhí*
tarah se rahte? or *Achchhí tarah*
se ho? or, *Tandurustí se rahte?*

How old are you? *Tumhárfí*
kitní 'umr hai?

Don't tease. *Diqq mat karo.*

Order dinner. *Kháne ká hukm*
do.

Call the butler. *Khánsámán*
ko buláo.

Call the bricklayer. *Ráj-mis-*
trí ko buláo.

Repair the house. *Koṭhí kí ma-*
rammat karo.

Bring the newspaper. *Khabar*
ká kágaz láo.

Is any one there? *Kot hai?*

It is raining. *Pántí barastá hai.*

Say it again. *Phir kaho.*

Why was the gun fired? *Top*
kyún chhútfí?

Is the gentleman up? *Sáhib*
uthá hai?

Come back. *Lautáo.*

I don't know. *Mujhe ma'lúm na-*
hín, or simply, *Ma'lúm nahín.*

* Many of these phrases are taken from the "Hindústání Reader," printed at the Baptist Mission Press, Calcutta, in 1836.

Come and take off my stockings.

A'o, mere moze utáro.

Wash your hands. *Apne háth dhoo.*

Wash your face. *Apná munh dhoo.*

It is very hot. *Bahut garm hai.*

Bring cold water. *Thandá pánt láo.*

It will rain to-day. *Aj pánt barsegá.*

What's the good of that? *Us se kyá fáida hai?*

He is drunk. *Wuh matwálá hai. Wuh nashe men hai.*

There is no oil in the lamp. *Chirág men tel nahín.*

Please to give me a pattern. *Mujhe ek namúna díjiye.*

Brush my hat and coat. *Topí aur kurtí jháro.*

Give me my hat and whip. *Topí aur chábuk mujhe do.*

Bring me some water to wash my hands. *Háth dhone ká pánt mere pás láo.*

Bring a suit of clothes. *Ek jorá kaprá láo.*

Bring ink, pen, and paper. *Dawát, qalam, kágaz láo.*

Who is that European? *Wuh gorá kaun hai?*

Whose horse is that? *Wuh kis ká ghorá hai?*

What is your name? *Tum-hará kyá nám hai?*

He is very sharp. *Wuh bahut chálák hai.*

Get down, or you will fall. *Níche utro, nahín to giroge.*

Raise the venetians, and take away the dishes. *Jhilmil utháo, bartan leáo.*

He received punishment. *Us ne sazá páí.*

Who is making a noise? *Kaun shor kartá hai?* or *Kaun gul machátá hai?*

What are you saying? *Tum kyá kahte ho?*

What are you eating? *Tum kyá kháte ho?*

Depart, you may go. *Jáíye, rukhsat hai.*

Go away. *Chale jáo.*

Go straight on. *Súðhe áge chale jáo.*

Wake me very early. *Mujhe bartí fajr jagáo.*

Have a little patience. *Ek zarra sabr karo.*

Turn over that leaf. *Us waraq ko ultáo.*

Clear away the cobweb. *Makrí ká jálá jhár dálo.*

There is much dew on the grass. *Ghás par bahut os hai.*

Is anything to be got here for eating or drinking? *Kuchh kháne píne kí chíz yahán milti hai?*

I have a pain in my head. *Mere sir men dard hai.*

Where did you hear this news? *Tum ne yíh khabar kahán suni?*

He is ill with a liver complaint. *Us ko kaleje kí bímárití hai.*

What is the fare (hire of the boat)? *Náo ká kyá bhára hai?*

Place my watch on the table. *Merí ghárití mez par rakho.*

What's o'clock (the hour of the day)? *Kyá bajá hai?* or *Kitní ghárití din chaphá hai?*

They are great cheats. *We bare dagá-báz haín.*

He is deaf and dumb. *Wuh gúngá bahrá hai.*

These are very good raisins. *Ye bahut khúb kishmish haín.*

How long is this cloth? *Yíh thán (or kaprá) kitná lambá hai?*

He is very passionate. *Wuh bará garm-mizáj hai.*

Can you speak English? *Tum Angrezí bol sakte?*

Will you go by land or water? *Tum khushkí jáoge yá tarí?*

Let me smell that flower. *Wuh phúl hamén súnghe do.*

Unlock that door. *Us darwáze ká quft kholo.*

They are sound asleep. *We be-khabar sote hain.*

What need for such caution? *Itní khabardári kī kyá zarúrat?*

Sow that seed in the garden. *Us bīj ko bāg men boo.*

What is the sum total of your account? *Tumháre hisáb kī kull-jam'a kyá hai?*

What is the difference between these two? *In donon men kyá farq hai?*

Do you intend going to Europe? *Wiláyat jáne ho iráda hai?*

Send a servant here. *Ek naukar yahán bhej do.*

Tell the groom to get ready the horse. *Sáts se kaho kī ghōṛā taiyār kare.*

Speak loud, then I shall hear. *Pukárke bolo, to main sunúngá.*

Grind this wheat in the mill. *Is gekhún ko chakkī men píso.*

Tell the coachman not to drive so fast. *Kochwán se kaho, kī aisi jaldí (or aisetēz) na hánke.*

Do you know at all where they

have gone? *Tum ko kuchh ma'lúm hai kī kahán gae hain?*
How long is it since this book was printed? *Kitne dīn hūe kī yih kitáb chhápī gā?*

This is a very good cat, and she has two kittens. *Yih bahut khúb billī hai, aur us ke do bachche hain.*

Take this letter to the gentleman and wait for an answer. *Yih chitṭhī sáhib ke pás lejáo, aur jawáb ke liye baithe raho.*

I shall dine at the gentleman's house, you are to go there in the afternoon. *Main sáhib ke yahán kháná kháúngá, tumhen do pahar ke ba'd wahán jáná hogá.*

Take this letter to the lady; if she is out, give it to the porter and return. *Is chitṭhī ko Mem sáhib ke pás lejáo, agar báhar gā ho, to darbán ko dekar phir áo.*

Go to the groom, give this corn into his charge, and see that he feeds the horse. *Sáts ke pás jákar yih dāna us ke supṛá karo aur dekho kī wuh ghōṛe ko khiláwe.*

A FEW EASY STORIES.

288. STORY I.

Ek bádsháh ne apne wazír se púchhá, kī, Laráí ke waqt kyá kám átá hai? Wazír ne 'arz kī, kī, Jahán-panáh, ausán. Bádsháh ne kahá, Hathýár aur zor kyún nahín kahtá? Wazír ne kahá, Jahán-panáh, agar ausán khatá ho jáwe, to hathýár aur zor kis kám áwen?

Ek, *one*, often used for *a*, *an*, see Rule 127. Bádsháh, *s. m. a king*. Wazír, *s. m. a minister*. Púchhá, see 183. Kī, see 208. Laráí, *s. f. battle*. Kyá, see 115. Kám áná, *to be useful*. 'Arz, *s. f. representation*. Jahán-panáh, *s. f. protection of the world; a title of kings*. Ausán, *s. m. courage; presence of mind*. Kahá, see 183. Hathýár, *s. m. arms; weapons*. Aur, see 208. Zor, *s. m. strength*. Kyún, see 200. Nahín, see 204. Kahtá, see 183. Agar, see 208. Khatá ho jáná, *to be wanting*. To, see 204.

289. STORY II.

Koí shakhs lakrí ká ek bojh liye játá thá. Bojh ke máre bahut thakkar, us ne use apne kándhe se phenk diyá, aur Maut ko pukará. Wuhín Maut házir hokar bolí, Tum ne mujhe kyún buláyá. Us ne kahá, ki, mere kándhe par is bojh ko uthá do, is liye buláyá hai.

Koí, see 127. Shakhs, *a person*. Lakrí, *s. f. fire-wood*. Bojh, *s. m. a load*. Liye, see 157. Játá thá, see 182. Máre, see 205. Bahut, see 200. Thakkar, *conj. part. of thak-ná, v. n. to be tired*. Us ne, see 110. Apne, see 120. Kándhá, *s. m. the shoulder*. Phenk dená, *v. a. see 192*. Maut, *s. f. death*. Pukárná, *v. a. to call out to*. Wuhín, see 203. Házir, *a present*. Hokar, see 181. Bolí, see 180. Tum, see 109. Mujhe, see 108. Kyún, see 200. Buláyá, see 188. Mere, see 108. Uthá dená, *to raise up; to lift up*. Is liye, see 204.

290. STORY III.

Ek hiran pyásá hokar pání ke chashme pás áyá, ki us se pání píe. Wuh chashma bare gár men thá. Jab pání píkar cháhá ki úpar charhe, charh na saká. Ek lomrí ne dekhkar kahá, Ai bhái, tú ne bahut burá kám kiyá, kyúñki utarne se pahle, charhne ká rástá dekh na liyá.

Hiran, *s. m. see 260*. Pyásá, *a. thirsty*. Hokar, see 181. Pání, see 49. Chashma, *s. m. a fountain*. Pás, see 205, 225. Áyá, see 183. Píe, see 183. Bará, see 97. Gár, *s. m. a pit*. Jab, see 198. Píkar, see 183. Cháh-ná, *v. a. to wish*. Úpar, see 199. Charh-ná, *to ascend*. Saká, see 193. Lomrí, *s. f. see 260*. Dekhkar, see 183. Ai, see 73. Bhái, see 259. Tú ne, see 109. Burá, see 283. Kám, *s. m. act; action*. Kiyá, see 157. Kyúñki, see 200. Uturná, *v. n. to descend*. Pahle, see 198. Charhná, *to ascend; to mount*. Rástá, *s. m. road; way*. Dekh-lená, *to look for*.

291. STORY IV.

Ek andhá andherí rát men chirág háth men, aur thiliyá kándhe par liye húa bázár men játá thá. Ek shakhs ne us se púchhá, ki, Ai ahmaq tere nazdík rát o din barábar hain, chirág se tujhe kyá fáida? Yih bát sunkar, andhe ne hans diyá aur kahá, ki, Yih chirág mere liye nahín, balki tere liye hai, táki tú andherí rát men merí thiliyá na tore.

Andhá, *s. m. a blind man*. Andherá, see 283. Rát, see 278.

Chirág, s. m. *a lamp; a light*. Háth, s. m. *the hand*. Thiliyá, s. f. *a water-pot; pitcher*. Liye húa, see 157, 249. Bázár, s. m. *a market-place*. Játá thá, see 182. Ahmaq, a. *foolish; a fool*. Tere nazdík, *near thee*, that is, 'as far as you are concerned,' see 205. O, see 208. Din, s. m. see 278. Barábar, a. *alike; equal*. Hai, see 158, 161. Tujhe, see 109. Kyá, see 115. Fáida, s. m. *use; advantage*. Yih, see 111. Bāt, see 88. Sunkar, see 184. Hans-dená, v. a. *to burst out laughing*. Mere, see 108. Liye, see 205. Nahín, see 204. Balki, see 208. Tere, see 109. Táki, see 208. Tor-ná, v. a. *to break*.

292. STORY V.

Ek larká chár baras ká apne kutte ko liye húa hawá kháne niklá, aur apne ghar kí ráh bhúlkar ek mánd men já pará. Us ke mábáp aur naukar-chákaron ne barí talásh kí, par na páyá; aur yúnhín tín chár roz tak rote rote kalapte rahe. Ek din un ke báwarchí ne kahá, ki, kuttá har roz báwarchí-kháne men ákar gosht o rotí lejáyá kartá hai; par nahín ma'lúm ki kahán. Yih bat sunte hí us larke ke báp ke dil men kuchh khiyál áyá, aur sochne lagá. A'khir jab wuh kuttá dastúr ke muwáfiq us din bhí gosht o rotí le-chalá to wuh us ke sáth ho liyá. Jab kutte kí hidáyat se us mánd ke pás pahunchá, us ne apne piyáre gum húa beté ko rotí aur gosht kháte, aur us wafádár kutte ko us ke pás baiṭhe dekhá.

Larká, see 97. Chár, see 210. Baras, s. m. *year*. Apne, see 120. Kuttá, s. m. *a dog*. Hawá kháná, v. a. *to take the air* (lit. *to eat the air*). Niklá, see 156. Ghar, s. m. *a house*. Ráh, s. f. *a road*. Bhúl-kar, *having forgotten; having lost*. Mánd, s. f. *a wild beast's den*. Já, see 182. Parná, v. n. *to fall*. Má, s. f. *mother*. Báp, s. m. *father*. Naukar-chákar, see 243. Talásh, s. f. *search*. Kí, see 157. Par, see 208. Na, see 204. Páyá, see 183. Yúnhín, see 203. Tín, see 210. Roz, see 278. Tak, see 204. Rote rote, see 242. Kalapná, v. n. *to be grieved*. Báwarchí, s. m. *a cook*. Har, ad. *every*. Báwarchí-khána, s. m. *a kitchen*. Ákar, see 183. Gosht, see 50. O, see 208. Rotí, see 48. Lejayá kartá hai, *is continually taking*, see 195. Ma'lúm, a. *known; ascertained*. Kahán, see 199. Sunte hí, see 175, 183. Dil, s. m. *the mind*. Kuchh, see 127. Khiyál, s. m. *idea; thought*. Áyá, see 183. Sochná, v. a. *to consider*. Lagá, see 197. A'khir, see 204. Dastúr, s. m. *custom*. Muwáfiq, *according to*. Le-chalná, *to take away*. To, see 204. Sáth, see 205. Sáth ho lená, v. n. *to go along with*. Hidáyat, s. f. *guidance; direction*. Pahunchná, v. n. *to arrive*. Piyára, a. *beloved*. Gum húa, a. *lost*. Betá, see 86. Kháná, v. a. *to eat*. Wafá-dár. a. *faithful*. Pás, see 205. Baiṭhná, v. n. *to sit*. Dekhá, see 183.

293. THE MOST IMPORTANT ARTICLES OF WAR.*

SECTION II.—ARTICLE 2.

Jo koí bará yá chhoṭá 'uhde-dár yá sipáhi be-adabí yá hiqárat kare janerál yá kisú bare sardár-i-fauj ke haqq men; yá bát kahe ki jis se subkí yá nuqsán un ká ho-sake, to wuh apní taqsr ke muwáfíq sazá páwegá, lashkarí 'adálát ya'ne kort-márshal kí tajwíz se.

Any officer or soldier who shall behave himself with contempt or disrespect towards the general, or other commander-in-chief of the forces, or shall speak words tending to his hurt or dishonour, shall be punished according to the nature of his offence, by the judgment of a court-martial.

SECTION II.—ARTICLE 3.

Koí 'uhde-dár yá sipáhi jo apne risále men, yá kampaní, yá pal-tan, yá rijiment men, yá aur kisí risále yá kampaní men, yá lashkar men, yá kisí ta'inatí par, yá tháne, yá chaukí pah-re par, kisú sabab se kuchh dangá yá fasád shurú' kare, yá macháwe, yá sharík kisí fitne men howe, tau wuh ján se mára jáegá, yá aisí sazá páwegá jaisí kort-márshal ṭhahráwe.

Any officer or soldier who shall begin, excite, cause, or join in any mutiny or sedition in the troop, company, or regiment, to which he belongs, or in any other troop or company in the service, or on any party, post, detachment, or guard, on any pretence whatsoever, shall suffer death, or such other punishment as by a court-martial shall be inflicted.

SECTION II.—ARTICLE 4.

Jo koí chhoṭá yá bará 'uhde-dár yá sipáhi, kisí dange yá fasád men házir hoke, apne maqdúr bhar usí ko malmet na kare; yá kisú dange yá us ke iráde se wáqif hoke, turant apne sardár ko is kí khabar na pahuncháwe, tau sazá us kí kort-márshal kí tajwíz se qatl hogá, yá aur tarah kí tambíh apní taqsr ke láiq páwegá.

Any officer, non-commissioned officer, or soldier, who, being present at any mutiny or sedition, does not use his utmost efforts to suppress the same, or coming to the knowledge of any mutiny, or intended mutiny, does not without delay give information thereof to his commanding-officer, shall be punished by a court-martial with death or otherwise according to the nature of his offence.

* The Hindústání translation is slightly altered from Price's revision of that made in 1796 under the authority of Sir Robert Abercromby. It is not given as a model of good Hindústání, but serves to show the method of rendering military terms.

SECTION II.—ARTICLE 5.

Koí 'uhde-dár yá sipáhlí jo apne se bare yá qadím 'uhde-dár ko máre, yá talwár us par khainche, yá khainchá-cháhe, yá kisú aur hathiyár us par uṭhāwe, yá kisí tarah kí zabardastí namúḍ kare, kisú huijat se; yá apne se bare yá qadím 'uhde-dár ká koí wájibí hukm na máne, tau wuh mār-dálá jáegá; yá aur koí aísí siyásat jo us ke gunáh ke muwáfíq hogí, so kort-márshal kí tajwíz se us ko dí jáegí.

Any officer or soldier who shall strike his superior officer, or draw, or offer to draw, or shall lift up any weapon, or offer any violence against him (being in the execution of his office,) on any pretence whatsoever, or shall disobey any lawful command of his superior officer, shall suffer death, or such other punishment as shall, according to the nature of his offence, be inflicted upon him by the sentence of a court-martial.

SECTION V.—ARTICLE 1.

Sab koí 'uhde-dár, yá sipáhlí, jo talab páke, yá dastúr muwáfíq apne nám naukari men líkhákar, phir us se bhágen aur yih sábit ho, tau un kí sazá maut hogí, yá aur koí siyásat jaisí kort-márshal kí tajwíz se ṭhahráí jáegí.

All officers and soldiers who, having received pay, or having been duly enlisted in the service, shall be convicted of having deserted the same, shall suffer death, or such other punishment as by a court-martial shall be inflicted.

SECTION V.—ARTICLE 2.

Jo hawál-dár, yá aur koí chhoṭá 'uhde-dár, yá aur sipáhlí apne sardár kí rukhsat biná, apne risále, yá kampaní, yá kisí ta'ínatí se, apne taín gaur-házir kare, aur yih us par sábit ho, tau apní taqsr ke muwáfíq sazá páwegá, kort-márshal kí tajwíz se.

Any non-commissioned officer or soldier who shall, without leave from his commanding-officer, absent himself from his troop or company, or from any detachment with which he shall be commanded, shall, upon being convicted thereof, be punished according to the nature of his offence, at the discretion of a court-martial.

SECTION IX.—ARTICLE 1.

Agar koí chhoṭá yá bará 'uhde-dár, yá sipáhlí, yih samjhe, kí us ke sardár, yá aur kisú 'uhde-dár ne us par kuchh zulm yá be-já kiyá ho, tau us ko apne rijiment, yá risále, yá kampaní ke sardár se is bát kí nálísh karní hogí, aur us sardár ko

If any commissioned officer or inferior officer or soldier shall think himself wronged by his superior or other officer, he is to complain thereof to the commanding-officer of the regiment, troop, or company, who is hereby required to summon a court-

chāhiye isī āin ke rū se, ki kort-mārshal ko jam'a kare faryādī ke insāf karne ke liye.

martial, for the doing justice to the complainant.

SECTION X.—ARTICLE 2.

Jo koī hawāl-dār yā aur koī chhotā 'uhde-dār, yā sipāhī bārūt golī yā ṭoṭe jo us ko hawāle hue hain sarkār ke kām ko beche, yā jān-būjhkar yā gafilat se kharāb kare, aur yih bāt paltanī kort-mārshal men us par ṭahare, tau wuh jo chhotā uhdedār ho, sipāhī ke darje men āke mār bhī khāegā, jaisā koī aur sipāhī aisā taqīr-wār mār khātā hai, kort-mārshal kī marzī se.

Whatsoever non-commissioned officer or soldier shall be convicted at a regimental court-martial of having sold, or designedly, or through neglect, wasted the ammunition delivered out to him to be employed in the service, shall, if a non-commissioned officer, be reduced to a private sentinel, and shall besides suffer corporal punishment, in the same manner as a private sentinel so offending, at the discretion of a regimental court-martial.

SECTION XI.—ARTICLE 1.

Sab koī hawāl-dār, yā aur koī chhotā 'uhde-dār, yā sipāhī, jo lashkar ke maqām se ādh-kos par pāe jāwen, binā apne sardār kī rukhsat kī chīṭhī ke; tau un ko aisī tambhī milegī jaisī kort-mārshal kī tajwīz se ṭaharāī jāegī.

All non-commissioned officers and soldiers who shall be found one mile from the camp, without leave in writing from the commanding-officer, shall suffer such punishment as shall be inflicted upon them by the sentence of a court-martial.

SECTION XI.—ARTICLE 5.

Jo koī barā 'uhde-dār, apnī chaukī-pahre par, yā ta'ínatī par, yā aur kisū khidmat par, hathi-yār-bandhe hue matwālā pāyā jāwe; tau is bāt ke wāste bar-taraf hogā; aur koī chhotā 'uhde-dār yā sipāhī jo aisā gunāh kare, ittī mār khāwegā jittī kort-mārshal kī tajwīz men ṭaharāī jāegī.

Whatever commissioned officer shall be found drunk on his guard, party, or other duty under arms, shall be cashiered for it; any non-commissioned officer or soldier so offending, shall suffer such corporal punishment as shall be inflicted by the sentence of a court-martial.

SECTION XI.—ARTICLE 6.

Koī santrī, ya'ne pahre-dār sipāhī, jo apne pahre kī jagah par sote hue pakrā jāwe, yā us jagah ko chhoṛe, ba-qā'ida badlī ke āge; tau wuh qatl-hogā, yā aur

Whatever sentinel shall be found sleeping upon his post, or shall leave it before he shall be regularly relieved, shall suffer death, or such other pun-

koí aísí siyásat jaisí kort-márshal tajwiz kare waisí páwegá.

ishment as shall be inflicted by the sentence of a court-martial.

SECTION XI.—ARTICLE 12.

Jo koí 'uhde-dár, yá sipáhi, dushman ke sámhne ku-chál kare, yá be-gairatí se kisí tháne ko jo nigabhání ke wáste us ke hawále hai chhor-jáwe, yá báten kahe ki jin se aur log waisí-hí ku-chálí karen, tau cháhiye ki wuh ján se mára-jáegá.

Whatsoever officer or soldier shall misbehave himself before the enemy, or shamefully abandon any post committed to his charge, or shall speak words inducing others to do the like, shall suffer death.

SECTION XI.—ARTICLE 18.

Jo koí dushman se khatt-kitábat ke rú se yá zubání 'iláqa rakhe, yá áp yá kisí wasíle se kuchh khabar pahuncháwe, aur yih bát sábit ho; tau ján se mára jáegá, yá aur koí siyásat jo kort-márshal men thahregí, so us ko milegí.

Whosoever shall be convicted of holding correspondence with, or giving intelligence to, the enemy, either directly or indirectly, shall suffer death, or such punishment as by a court-martial shall be inflicted.

SECTION XI.—ARTICLE 19.

Agar koí 'uhde-dár, yá sipáhi, apne tháne, yá nishán ko chhor kar jáwe lút-pát kí talásh men, aur yih bát us par kort-márshal men tahqíq ho; tau wuh qatl hogá, yá aísí siyásat páwegá jaisí kort-márshal thahráwe.

If any officer or soldier shall leave his post or colours to go in search of plunder, he shall, upon being convicted thereof before a court-martial, suffer death, or such other punishment as by a court-martial shall be inflicted.

THE END.

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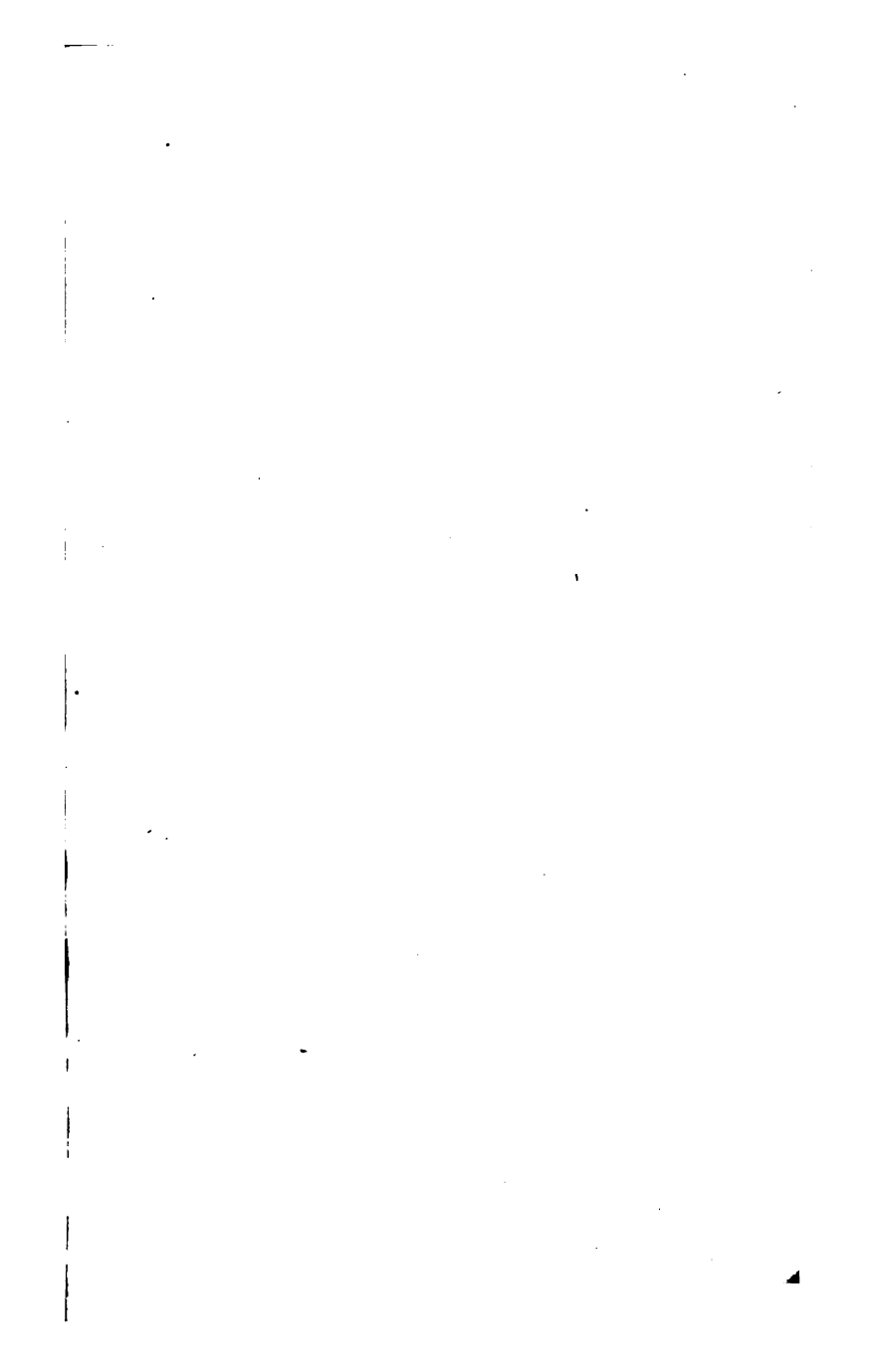
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